Vol. CXLIV No. 2

The AMERICAN ECCLESIASTICAL REVIEW

FEBRUARY, 1961

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Hot Springs	St. Mary's-St. John's	Building Program	180,834
COLORADO			
Colorado Springs	Holy Trinity	New Combination Church-School	140,600
ILLINOIS			
Aurora	St. Rita of Cascia	New Parish Plant	353,701
Champaign	Holy Cross	New School	583,310
★New Lenox	St. Jude's	Debt Reduction	135,000
IOWA			
★Boone	Sacred Heart	School Expansion	154,234
KANSAS			
Manhattan	Seven Dolors	Building Program	260,000
KENTUCKY			
Ft. Thomas	St. Thomas (Weekly income increased $600 over that obtained from a campaign conducted by another firm three years ago)		3,400
LOUISIANA			
New Orleans	St. Mary of the Angels	New Combination Church-Rectory	315,464
MASSACHUSETTS			
West Newton	St. Bernard's	Grade School Addition and New High School	790,000
Whalom-Fitchburg	Our Lady of the Lake	Increased Income to $1,250 weekly	
MINNESOTA			
★Mankato	SS. Peter and Paul	New Convent	475,000
MISSOURI			
Belton	St. Sabina's	New School	80,102
NEBRASKA			
Omaha	St. Philomena's	Increase Weekly Income to $1,225	
O'Neill	St. Patrick's	Building Program	343,177
NEW MEXICO			
★Gallup	St. Francis	New Church and Rectory	126,803
NEW YORK			
★Lake Placid	St. Agnes	Debt Reduction	91,121
OHIO			
★Cincinnati	St. Jude's	School Expansion	245,000
★Cincinnati	Little Flower of Jesus	Building Program	270,000
Troy	St. Patrick's	School Expansion	228,374
Versailles	St. Denis	New Church	240,383
PENNSYLVANIA			
Ebensburg	Holy Name	Church Renovation and School Addition	230,135
Johnstown	St. Benedict's	Debt Liquidation	325,000
TEXAS			
★Del Rio	Sacred Heart	New School	59,880
★Victoria	Our Lady of Victory	Building Program	175,000
WISCONSIN			
Milwaukee	St. Matthias	School Expansion	418,193

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CONTENTS

A Noted Catholic Press ..... *James F. Cassidy* 73

Catholics and the International Community ..... *Albert Giovannetti* 77

France's Pioneer Action in Labor Reforms ..... *Henri Blanc* 90

Are Non-Catholic Marriages Still Valid?: II ..... *Paul Hilsdale, S.J.* 96

The Appeal of the Sisterhood ..... *Nicholas A. Schneider* 108

The Scientific Scrutiny of Mission Methods ..... *George M. Korb* 114

The Prophetic Perspective and the Primacy of Peter ..... *Peter Milward, S.J.* 122

ANSWERS TO QUESTIONS

John P. McCormick, S.S., and Francis J. Connell, C.SS.R.

Distribution of Holy Communion 130

Mass During Exposition 131

(Contents Continued on Next Page)

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(Contents continued from previous page)

The Six High Candles 132

Altar Cards 132

Benediction Problems 133

Compulsory Unionism 133

Extension of a Discount 135

Drugs for Athletes 136

BOOK REVIEWS

The Monks of Qumran, *by Edmund F. Sutcliffe, S.J.* 138

The Conversion of Augustine, *by Romano Guardini* 139

Foundations of Christian Belief, *by Edward V. Stanford* 140

St. John Eudes, *by Peter Herambourg, C.J.M.* 141

BOOKS RECEIVED 143

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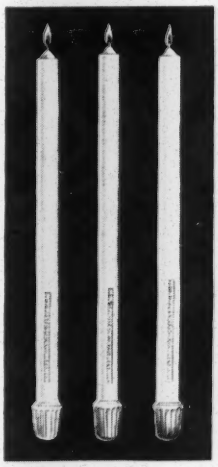

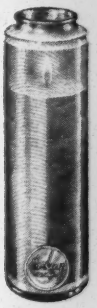

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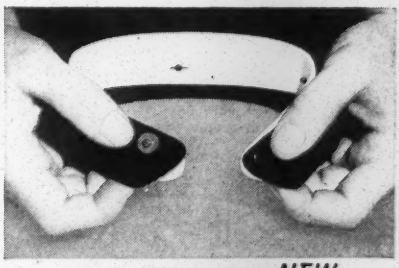

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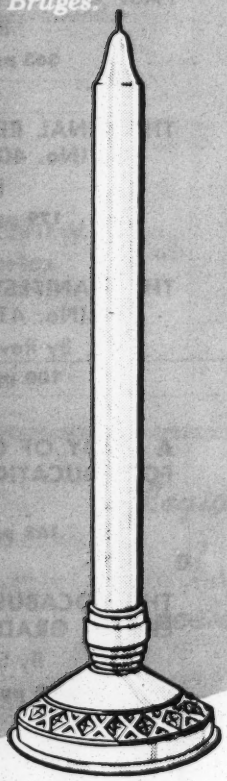

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A NOTED CATHOLIC PRESS

One of the most impressive proofs of the vital part played by the faith in Catholic Spain is its highly efficient publishing firm, La Editorial Catolica. This concern, which provides the reading public with books, magazines and daily newspapers strictly in accord with Christian teaching and morals, is the most influential business of its kind in the country and the most successful from a financial point of view. In it, Spain can also feel a special pride, because it is a foundation born of lay enterprise alone and still staffed and directed only by members of the laity.

La Editorial Catolica, the fruit of the zeal of a distinguished lawyer, Dr. Angel Herrera, came into being in 1920. For its establishment he was able to secure the assistance of some of the most prominent laymen in Spain. This enterprise he undertook because he felt it was sorely needed in a land where some of the Press was openly hostile to the Church, and most of it lacked that interest in things Catholic which should characterize such an agency in a country where the true Faith prevails.

This publishing concern finely reveals Dr. Herrera's thoroughness and journalistic ambition, for in it he has provided Spain with a Press so efficient in operative methods and so remarkable for the quality of its output that it exerts an influence unprecedented in this sphere of activity in his native land. Thus has he accomplished a revolutionary departure from a Press for the most part stodgy and devoid of interest for the reading public. To effect this triumph he sought inspiration in the business methods of the American Press and in the pattern of the American newspaper which he considered without a peer in the world as a finder and graphic presenter of news.

Thus it happened that before giving anything in print to the public he decided to send three of the most promising members of his news staff to the United States to study journalistic production methods. For this purpose one of these found employment as a reporter and editor for leading dailies in two of the largest American cities. In the same cities a second worked as an apprentice in the business and advertising departments of two journals with a very wide circulation. The third became a student at the Pu-

litzer School of Journalism in Columbia University, New York City.

After two years these men returned to Spain where they communicated to other members of their staff the knowledge they had acquired. Then, from these highly efficient newsmen came their first paper, *El Debate*. This journal published in Madrid proved to be such a fascinating novelty in Spain by virtue of its well selected news and arresting special features that, within two years, it had found a reading public which rendered it the most influential paper in the country.

To maintain this influence and to extend to other papers throughout Spain the effective methods and wholesome principles of journalism adopted by his Press, Dr. Herrera decided to train in accord with his ideals a steady flow of young newsmen. For this purpose he instituted in Madrid a school of journalism and thus provided Spain with a powerhouse of enlightenment far excelling anything of this type which it had hitherto known. From this school have emerged students who are now to be found in the staffs of almost all the leading papers of Spain. The school has been able to secure these positions for its graduates with little difficulty. Indeed, such has become the high reputation of this institution as a dispenser of journalistic ability and wisdom that prominent papers throughout Spain compete for the possession of its students.

Stimulated by the success of his paper and of his school of journalism Dr. Herrera, man of boundless energy, fine business acumen and burning zeal, was not content till the sway of his Press had grown to five more daily papers. These he brought into being in Madrid and four other large municipal centres.

For all this progress, however, there was still a feature of his journalistic work which Dr. Herrera considered in need of improvement. Feeling convinced that much of the information received by La Editorial Catolica from normal news sources such as the Associated Press of the United States and Reuter's of Great Britain was vitiated either by bias against the Church or ignorance of its doctrines and way of life, he resolved to find for this an effective remedy. For this purpose he took the daring step of instituting his own news agencies with correspondents in many of the leading cities of Europe and America. As a result of

this new venture, *El Debate* won for itself such high repute as a purveyor of varied, attractive and authentic news that in a short time it could claim to be more widely read than any other Catholic journal in the world.

In the midst of these triumphs there came to La Editorial Catolica serious trouble through the Civil War. The seizure of Madrid by the Communist forces saw all the publications of this great firm banned, its offices and printing plant confiscated and almost every member of its staff thrown into prison.

With the liberation of Madrid by the Franco forces, the imprisoned staff was very soon able to resume in full its good work. Even on its first day of freedom it managed to give the public a paper of a single sheet. Its name, however, was, for technical reasons, changed to *Ya*. This name it still retains.

Since that time La Editorial Catolica has added to its work the publication of magazines. One of these, a weekly, has a wider circulation than any other of its kind in the country. Another, a monthly, claims to be the most popular of its type in Spain. The publication of books on an extensive scale has also been undertaken since the close of the Civil War. This new phase of its work has met with such success that it has developed into one of the largest book producing organizations in the country. In this capacity it aims at giving the public a well-balanced output of works of non-fiction and of fiction. In addition to this current literature it produces Spanish and foreign classics, textbooks for schools and children's illustrated volumes which have largely succeeded in moulding the reading tastes of the youth of Spain and saving them from the baneful influence of evil publications.

This is not the only phase of Catholic Action, it is of interest to note, in which Dr. Herrera has played a brilliant part. Of his zeal was born the Society of Catholic Professional Propagandists. This organization, confined to laymen, aims at securing positions in schools and government offices for men and women soundly instructed in the doctrinal and moral principles of the Christian faith. Thus has Dr. Herrera sought to shield his country in a very vital way from a renewal of that communistic tyranny which brought it such a sea of misery in 1939.

The success attained by Dr. Herrera in the field of wholesome journalism and decent literature shows in an emphatic way that

able and attractive pens can pursue today a much needed and fruitful apostolate. What this Spaniard has accomplished in this sphere for his country surely entitles him to be ranked among the greatest benefactors of modern Spain.

The engineer of all this work, it should interest readers to know, ultimately received a vocation to the priesthood. At the apex of his triumphant career as a Catholic Actionist and as a lawyer, he entered the Theological Seminary of Fribourg in Switzerland. Four years later he was raised to the Sacred Ministry. As a priest his zeal and ability won for him seven years after ordination elevation to the Bishopric of Malaga in his native land.

JAMES F. CASSIDY

Waterford, Ireland

CATHOLICS AND THE INTERNATIONAL COMMUNITY

The history of the *international community,* in the sense of a permanent state of collaboration between nations, sanctioned by international agreements, does not go back more than forty years. We stress the *permanent state:* already before the First World War, there had indeed been attempts, as generous as they were unsuccessful, to bring about a collaboration between nations in view of world peace. Suffice it to mention the International Conference of The Hague, held in 1899.

It was only after the apalling carnage of the First World War, however, that responsible statesmen realized the need to create, by free covenant, a stable organism for the settlement of international conflicts. And so the *League of Nations* came into being, giving rise to high hopes and great expectations. But the effectiveness of the League was to be undermined from the start, and it was to be brought finally to a kind of auto-dissolution, by a series of handicaps. These are all too well known, but they can be summed up as follows:

1) The United States, despite the fact that the League had taken its inspiration from President Wilson's 14 points, preferred from the outset to stand aloof.

2) In the initial phase, the Central Empires, or the Republics which succeeded them, were excluded from the League as having been responsible for the war. Germany was only admitted under the Chancellorship of Stresemann. Soviet Russia joined the League belatedly, in return for recognition by the West of the Bolshevik Government.

3) Then there was the inefficacy of the guarantees proposed for collective security (the famous "sanctions" which proved their ineffectiveness when they were applied against Italy).

4) Finally, there was the "League spirit" (the Calvinist-Protestant-Masonic "Geneva spirit") which set the Holy See and Catholics generally on their guard from the beginning, whereas the League needed to win the confidence and sympathy of all concerned. The League of Nations, moreover, was an almost exclu-

sively political meeting-ground, and dealt mainly with relations between States as they affected the continent of Europe.

At the close of the Second World War, the lesson had been learned. The attempt was to be repeated, but this time after careful preparation, and on a very different basis. The *United Nations* came into existence. The underlying concept was, above all, that of a body for collaboration between nations on a world-wide—but unfortunately, not yet a universal—scale, as well as a body for collaboration not only on the political level, but in the sense of an overall international *planning* of the activities of member States: in the economic and social fields, in matters of health, labor, education and culture (to mention only a certain number of activities which have more immediate repercussions in the realm of the spirit).

Today, thanks above all to the United Nations and the so-called Specialized Agencies, a new factor has appeared in relations between States: an international activity directed to the solution of problems which were not indeed unknown in the past, but which are today unprecedented in their scope, their urgency, their complexity and diversity.

The true dimensions of international activity in our day derive, indeed, from the immensity and the complexity of the problems which men are called to face. We need only think, for instance, of problems such as these: the growth of world population, bringing often in its train dire poverty and greater inequalities in standards of living between one State and another, or between families of one and the same State; the emergence on the world scene of peoples that are centuries behind in economic and social development, and yet—by virtue of their numerical strength, their dynamic nationalism and the wealth of their cultural traditions—are called to exert a decisive influence on tomorrow's history; technical progress which, with every passing day, banishes time-honored structure from modern society, and which has already pulverized all the means of protection and defense that man has so far devised; new developments and unprecedented rapidity in the field of information and in the formation of public opinion. To show the progress made in this regard, it has been pointed out that Napoleon took as long to cross the Alps as Hannibal, and that Lincoln's hearers were no more numerous than those who listened to Cicero.

Last but not least in our review of problems, we may mention the phenomenal advance of international communism.

THE APOSTOLATE

Faced with this development of international activity, the great Pontiff, Pius XII, did not hesitate to speak, already in 1947, of an "interpénétration des peuples" (an interpenetration of peoples); and he added: "We know that problems present themselves now, not only locally, but frequently, as they say, on a worldwide scale. . . . One understands, therefore, that even the problems of the apostolate must be seen from the international point of view."

If they are not to betray their apostolic vocation, it is indeed true that neither the Holy See nor Catholics can remain absent from this process of planned development which is affecting all human activity. That is why, during these last years, the Holy See has constantly reminded Catholics and the Catholic International Organizations of the nobility and importance of the efforts which are being made to lay the foundations for international co-operation and strengthen the political and juridical structures of the new supranational community.

Catholics, for their part, immediately realized what a positive factor this new international co-operation could be for the betterment of the people's material situation, for the increase of cultural exchange, for the defense of human rights and the struggle against discrimination and prejudice, for the widening of the frontiers of solidarity between peoples, for the development of an international civic sense, for the establishment between nations of peaceful relations based on justice and solidarity; in short, for the achievement of the international common good.

Pius XII was the great teacher who, immediately after the war, defined the principles which should guide Catholics in their participation in international activities. It could not have been otherwise. Universality being one of the essential marks of the Catholic Church, international activities find in her a natural response, a familiar atmosphere, a predisposition deriving from the Charter she has received from her Divine Founder, Jesus Christ: "Going therefore, teach all nations. . . ." "Catholics," Pius XII said to those taking part in a meeting organized by Italian Catholic Action, "are extraordinarily well equipped to collaborate in the creation of a

climate without which a common action at the international level can have neither substance nor prosperous growth." In the same address, we find it clearly and magnificently stated that "there is no other human group which offers such favorable dispositions, in breadth and in depth, for international understanding." The same thought recurs in these words from an address delivered by Pius XII on October 14th, 1951: "If there is a power in the world capable of overthrowing the petty barriers of prejudice and partisan spirit and of inclining men's spirits towards frank reconciliation and fraternal union between peoples, it is the Catholic Church."

DANGERS TO BE RECOGNIZED

While inviting Catholics to take part in the various international undertakings, and itself setting the example of keen interest in the problems which figured on the agenda for the meetings of the official international Institutions, the Holy See did not fail in its duty of warning against certain *dangers* which might be encountered in the actual development of the new international community. A murderous war and the fear of another and even more terrible conflagration led the nations, from 1945 on, to strive for a principle of unity, a common ideal, an effective co-operation. The Church had no desire to slow down the march of history in this respect, but she esteemed it her duty, especially through the teachings of Pius XII, to warn of possible deviations. The danger was pointed out, for instance, of *excessive State control* in the solution of the various problems: a control which could only have been inadequately tempered by the influence which the Statutes of the United Nations allow public opinion to exert on official bodies through the so-called Non-governmental Organizations (NGO's), some of which are Catholic organizations.

No less a danger, as Pius XII pointed out in one of his more memorable Christmas Broadcasts, is the *secularism* which would result from a purely negative concept of the neutrality proclaimed by the Statutes of the international Institutions. This would imply an *ill-conceived neutrality* which would take little account of cultural, moral and spiritual factors. The States would thus become, as it has been well put, "sectarians of neutrality." The Pope also reminded Catholics of the danger involved in making immoderate use, without gradual preparation, of technical means for bringing

material well-being to peoples which have not yet reached their full spiritual and cultural maturity. What has to be condemned, in short, is the predominance of "technicism," of that "technological spirit" which, as Pius XII pointed out in the Christmas Message for 1952, holds that "what is most highly prized in human life is the advantage that can be drawn from the forces and elements of nature," the spirit which "sets as its aim, in preference to all other human activities, the devising of technical methods of mechanical production, and sees in them the perfection of culture and earthly happiness."

It was especially in view of these possible deviations that the Holy See invited Catholics to take part in developing the international community without leaving any doubt as to their Christian principles, and at the same time to make an enlightened and purposeful use of the "consultative status" granted to Non-governmental Organizations under the Charter of the United Nations and the so-called Specialized Agencies.

The time had come, according to the mind of the Holy See, to go beyond the "defensive" attitude which had characterized certain Catholic institutions at the time when the official Organizations were founded, and also to think of original Catholic solutions to the many international problems arising outside the strictly political field. Catholics could not remain passive spectators of the progressive development of the international community while the active roles were being taken by Organisms which affirmed their intention of basing all their activity on absolute "neutrality" with regard to "race, sex, language and religion," but which ran the risk of overlooking the importance of the fact of religion in the life of peoples and of ignoring the universal contribution the Church could make to civilization.

With reference to this ill conceived neutrality, it will be well to recall the words of Msgr. Roncalli, at that time Apostolic Nuncio in Paris and for three years Permanent Observer of the Holy See to the United Nations Educational, Scientific and Cultural Organization (UNESCO). Speaking at the VIth General Conference of UNESCO, held in Paris in July 1951, Msgr. Roncalli said, in particular: ". . . Yes, without distinction of race, language or religion. . . . Not that the racial, literary or religious values of each people are to be ignored or overlooked: on the contrary, in order

that they may be taken into account as fully as possible. UNESCO —let us make this quite clear—seeks to be a great school of respect; but, as such, the Organization must not be blind nor deaf to the essential values of the psychology of each people: to their national sense and their religious spirit. The good will shown by UNESCO in relation to these situations and these essential problems wins for the great international Organization the confidence and collaboration of the greater part of mankind. . . ."

In a word: it was, and is, indispensable for Catholics to be present within these Institutions and to take part in international meetings, and also to set up their own organizations for the purpose of studying the relevant problems and proposing solutions inspired by Christian Doctrine, especially in the moral and social fields, and by Papal teachings.

POSITIVE MOVES

As a first step, the Holy See deemed it advisable to promote the re-organization of the "Conference of Catholic International Organizations" (Conference of CIO), which had originated as early as 1927, at a meeting in Fribourg (Switzerland) attended by eleven CIO. After the war, the need was now felt to make of the Conference of CIO a co-ordinating body and a meeting-ground for the apostolic endeavors of all Catholic Organizations active in the international field and approved by the Holy See. The aim was therefore: (1) to bring about a co-ordination of the various activities at the international level to which Catholics were more and more devoting their energies; (2) to avoid an over-production of organizations which would have proved an obstacle to efficient work; (3) to facilitate joint concerted action, while respecting the necessary autonomy of the individual CIO.

Today the Conference of CIO has 34 member Organizations representing over a hundred million individual members in all continents; and it can claim, during these last years, to have contributed to the development of Catholic activities and made Catholics more aware of their responsibility in relation to international problems; to have studied the major problems of the present day, followed the activities of both official and non-governmental Organizations and promoted a common outlook and joint action on the part of Catholic Organizations; and finally to have

facilitated contact between its own members, and in general between all Catholics interested in international life.

The leaders of the member CIO meet annually in General Assembly. It is hoped that, in the near future, a General Assembly may be held for the first time in the United States. In 1960 the Assembly took place in Munich, on the occasion of the International Eucharistic Congress.

The Conference of CIO has a General Secretariate in Fribourg (Switzerland). It also maintains: an Information Centre for the international Institutions which have their headquarters in Geneva, Switzerland; a Catholic Co-ordinating Centre for UNESCO, in Paris; an Information Centre for the FAO, in Rome. Close collaboration is maintained with the N.C.W.C. Office for United Nations in New York, although this Office, set up by the American Bishops, is independent of the Conference.

Among the 34 member Organizations of the Conference, there are some which are very well known in the United States, where they have many affiliated groups. A classification of the member Organizations by affinity could be attempted as follows:

1) CIO for *Catholic Action:* the international Federation for young men and young women and for Catholic men, the World Union of Catholic Women's Organizations, the International Y.C.W., the World Federation of Sodalities of Our Lady, the Legion of Mary, etc.

2) CIO for *charitable activity:* especially, the International Conference of Catholic Charities.

3) CIO of what might be called a *"technical"* character, of which the most active and best organized would be: the International Catholic Child Bureau, the International Catholic Education Office, the International Catholic Commission on Migrations, the International Catholic League against Alcoholism, the World Union of the Catholic Press, with its three branches, respectively for publishers and editors of newspapers, for journalists and for press agencies; the International Catholic Cinema Office, and the International Catholic Association for Radio and Television.

4) *Professional* CIO: Pax Romana for university students and for members of the intellectual professions; the World Union of Catholic Teachers, the International Federation of Catholic Uni-

versities, the Apostleship of the Sea, the CICIAMS (International Catholic Committee for Nurses and Medico-Social Assistants).

5) CIO in the *social field:* the oldest is the Catholic International Union for Social Service (UCISS), founded in 1925. The International Union of Catholic Employers' Associations (UNIAPAC) was founded after the war, and more recently, the International Federation of Catholic Workers' Movements (FIMOC). We should not forget either the time-honored International Union of Social Studies, known also as the Union of Malines, for the study of social problems in the light of Christian ethics.

In addition to these Organizations there are others also which are very active in the field of the apostolate and which are more or less in contact with the Conference, although they are not actually members.

PERMANENT COMMITTEE

Alongside the Conference, the Holy See instituted, on January 23rd, 1952, in response to a desire expressed at the First World Congress for the Lay Apostolate, the *Permanent Committee for International Congresses of the Lay Apostolate.* The Committee, which has its headquarters in Rome, has the clearly defined tasks of engaging in study and research on forms and methods of the lay apostolate and gathering relevant documentation; and of organizing world or regional congresses and diffusing their result and conclusions.

The Permanent Committee collaborates with the Conference of CIO. The tasks of the two bodies are, indeed, distinct but complementary. Whereas the Conference is a co-ordinating body, the Committee has primarily a role of study and documentation; whereas the Conference group Organizations are each concerned with a particular sector of activity, the Committee is a service for the totality of the Catholic lay organizations of a given region or at the world level; whereas the Conference's attention is directed, it might be said, specifically *ad extra* (to the various undertakings and developments at the international level), the Committee works mainly *ad intra,* promoting Catholic activities through reflection and inward "animation."

At their present stage of development, the Conference of CIO, with its 34 member Organizations and its permanent Centres, and the Committee for Lay Apostolate Congressees have been described in a document emanating from the Secretariate of State as "busy crossroads, where Catholic international activities meet and grow." The Holy See follows the activity and development of the two bodies with special and vigilant care. It was in order to increase their activity and efficiency that, on October 28th, 1953, the Holy See authorized the creation of an international *Foundation for the Lay Apostolate* to which Pius XII granted the privilege of using his own name. The aim of the Foundation was to administer the funds gathered by voluntary offerings in many countries for the support and promotion of international undertakings of the lay apostolate. The interest the Holy See has taken in the Foundation is clear from the fact that Pius XII—and later also, John XXIII—entrusted control over it to the Secretariate of State.

It is well known that many Non-governmental Organizations (NGO's) have asked for an organic relationship with the United Nations and with other intergovernmental organizations, and have in fact been associated with their work by the granting of what is called "consultative status." The juridical basis of "consultative status" is to be found in article 71 of the United Nations Charter, which states that "the Economic and Social Council may make suitable arrangements for consultation with non-governmental organizations (NGO's) which are concerned with matters within its competence. . . ." Consultative status implies a juridical system for contact between governmental international organizations and international public opinion, and has given rise to a comprehensive network of official relations between the public and the private sector of international co-operation.

Many Catholic International Organizations enjoy consultative status either with the Economic and Social Council of the United Nations, or with the United Nations Children's Fund (UNICEF), or UNESCO, or the World Health Organization (WHO), or the Food and Agriculture Organization (FAO), or the International Labor Organization (ILO) or, as voluntary organizations, with the Office of the U.N. High Commission for Refugees, or with the Council of Europe or the Organization of American States.

Not content with exhorting Catholics to study and action, the Holy See has also accepted the invitation to maintain direct relations with certain of the international Institutions which have come into being since the war. In so doing, the Holy See, as Pius XII said, was prompted solely by the desire to collaborate in "guaranteeing to society the irreplaceable and indispensable leaven of true civilization" and in bringing relief to human sufferings.

MEANING OF THE HOLY SEE

In order to avoid confusion, and even at times malicious attacks, it is well to recall in this connection what is meant by the "Holy See." The Sovereign Pontiff is assisted in his task as Head of the Catholic Church by various governing bodies which, *together with him,* constitute the Holy See. The Holy See thus enjoys full sovereignty in the international field, in accordance with its nature, with tradition and with the demands of its universal mission.

By virtue of this full sovereignty, the Holy See, on various occasions, has concluded agreements with Governments, taken part in Conferences and signed international Conventions, exercised the right of active and passive diplomatic representation and enjoyed diplomatic immunity in the persons of its representatives.

The Holy See also has sovereignty over the Vatican City State, which came into being in 1929 to guarantee complete freedom and independence to the Holy See in the fulfilment of its mission. The governing and operational bodies of this State are controlled by the Holy See.

Although the Holy See and the State of Vatican City have distinct international personalities, invitations to accept membership of international bodies or to take part in international congresses or conferences are addressed to the Holy See, which decides in each case (according to the specific purpose of the organization concerned or the matters to be discussed) whether the representatives it designates are to be considered as acting for the Holy See or for the State of Vatican City.

After these necessary initial clarifications, let us see what are at the present time the concrete relations between the Holy See or the State of Vatican City and the intergovernmental international Organizations:

1) The *Holy See,* although not a member of the United Nations, maintains frequent contact with the U.N. General Secretariat, from which it receives invitations to take part in Conferences and various activities; it sends Observers to the sessions of the Economic and Social Council; it is a member of the Executive Committee of the U.N. High Commissioner's Programme for Refugees; it has permanent Observers for the FAO and UNESCO; it is a founding member of the International Atomic Energy Agency (IAEA).

2) The *Holy See* also sends delegates to the U.N. Conferences on technical assistance; to the annual Conferences on Public Education convened by the International Bureau of Education (IBE) and by UNESCO; to the international Conferences of the Red Cross, in its capacity as signatory of the Geneva Conventions.

3) The *Holy See* sends Observers to the World Health Assemblies of the WHO and to the sessions of the Intergovernmental Committee for European Migration.

4) In addition to its permanent collaboration with the abovementioned organisms, the *Holy See* is represented at a great number of other international meetings, deciding on the merits of each particular case whether or not to accept the invitation received.

5) The *State of Vatican City* is a member of the Universal Postal Union (UPU); of the International Telecommunication Union (ITU); and of the International Wheat Council.

6) The Vatican or certain pontifical institutions are also members of various international Institutes or Committees, for example: The International Institute of Administrative Sciences, the International Institute for the Unification of Private Law, the World Medical Association, the International Committee of Military Medicine and Pharmacy.

7) Among the more recent international Conventions which the Holy See or the State of Vatican have signed or ratified or to which they have given their agreement, we might mention those on traffic regulations, on copyright, on telecommunications, on the status of refugees, the convention approved by the Diplomatic Conference of International Maritime Law, and that for the protection of cultural properties in the event of armed conflict. By virtue of this last-named Convention, all the signatory States,

including Soviet Russia, agreed in January, 1960 to the Holy See's request that all Vatican territory should be inscribed in the International Register of Cultural Properties under Special Protection in case of conflict.

ROLE OF THE CHURCH

At this point, it is well to point out the valuable and effective contribution the Catholic Church could make to the setting up of a new international juridical order, to the dynamic growth of a peaceful community of peoples and to the collective defense of the dignity and rights of the human person, if the voice of the Holy See could be heard in all major assemblies and international conferences. Often, on the contrary, when men in power meet for grave decisions, the Church has no way of conveying to them the light of a universal message and the lessons learned through long centuries of experience.

Thus, finally, it might be asked: In view of the interest so clearly and so effectively manifested by the Holy See on all efforts to guarantee that international society will enjoy the "indispensable leaven of true civilization," how are we to explain the relative apathy in this regard which still too often marks the attitude of the great majority of Catholics? Why are they so easily content to leave international activity to a band of pioneers, not infrequently regarded as being somewhat eccentric? Why, in short, are Catholics as a whole not more "*catholic* minded"?

The answer is, no doubt, largely to be sought in ignorance of international affairs, and lack of preparation. There is a task here for all those who bear in one way or another responsibility for educating the Catholic of tomorrow: for the family, the school, for educational groups and movements for lay apostolate. It is a twofold task: on the one hand to develop among Catholics a "sense" of international reality and of their own responsibility to the growing international community; and on the other, to impart the knowledge and skills which are necessary if Catholics are to make a *positive* contribution, inspired by Christian principles, to international life and activity.

This involves a knowledge of the Catholic International Organizations, which are the concrete instrument for specifically *Catholic* endeavor at the international level, and also, through consultative

status, for collective collaboration with the *official* Organizations and for bringing to bear upon their action the force of organized Catholic public opinion. It also involves a knowledge of the actual mechanisms of international life: Catholics need to know *how* to make their contribution, especially if their education and capacities make it possible for them to be more directly at the service of the international community: as delegates of their Governments to official international assemblies; as members of National Commissions of U.N. Specialized Agencies; as experts in the field of technical assistance, cultural collaboration, and the like.

The growth of the international community has opened up new fields of activity, new vocations of service to society as a whole. There is a challenge here for the Catholic laity; a privileged opportunity to work for that *consecratio mundi,* that "consecration of the world," which Pius XII indicated as being a task specifically for them; an opportunity also to follow out the directives of the Sovereign Pontiffs by collaborating with all men of good will for the cause of a true peace, based on justice and brotherhood.

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FRANCE'S PIONEER ACTION IN LABOR REFORMS

The social question with the great problem of labor involved is not only an economic one, but also and fundamentally a moral question. It cannot be solved as long as we deny its moral character.

"The question now brought under debate is of such nature, that it is impossible to work out a satisfactory solution unless we turn to religion and to the Church for assistance." This was the warning of Pope Leo XIII, seventy years ago in his encyclical letter on the condition of labor. He solemnly and unmistakably reaffirmed the traditional doctrine of the Church on the moral law as the basis of social justice.

All those many years past, even before the great Papal document, Christian leaders, confronting the rising menace of Socialism, alerted the public against its disastrous effects upon human society. They therefore demanded loyalty to the guidance of the Church in the complex social problem.

In France, the promoters of the Christian social movement were laymen: Frederic Le Play and Viscount de Melun. With them we go as far back as the middle of the 19th century. They were the first ones who prepared the public mind for the necessary social reforms to come. In 1848 Le Play organized his Paris weekly round-table discussions on social issues dealing particularly with the methods to improve the condition of workers. That prominent layman was known for his wholehearted determination to collaborate with the clergy in working out social reforms, stating most forcibly that fidelity to the doctrine of the Catholic Church is the only sure guarantee of social justice. However, positive results were realized later on by the founders of the Christian Workers Association or Clubs.

Also, as years went by, French leaders brought before the attention of the public the truth that social regeneration must be primarily the work of youths, as in them lies the future. As a matter of fact, this has always been the deep concern of Catholic France since the great revolution. Its pagan social philosophies

had made most devastating inroads into the minds of young national elements. The long delayed counter-action was imperative.

It was on March 29, 1886, that the eminent Catholic layman, Count Albert de Mun, with six of his friends, established in Paris under the guidance of Msgr. de Segur, the Association of French Christian Youths (A.C.J.F.). These seven men and stalwart pioneers in social and labor reforms gathered in prayer in the private chapel of Msgr. de Segur and solemnly pledged to establish a Christian social order in France.

From its humble beginnings the association grew up steadily, reaching soon the high peak of 200,000 in membership, and forming an alert, always on the move army of splendid young men "proud, pure, joyous and conquering," according to their rallying motto. A year after its foundation, the Association held its first congress in the city of Angers. On that occasion, Albert de Mun spoke to the assembled youth of France words that did not register so well in the ears of some ultra-conservative Frenchmen entrenched in their selfish individualism: "You are Catholics. You are pledged to serve the Church. For this reason never forget that you are enrolled for the service of the weak and the lowly. You must take your loyal stand with the struggling, downtrodden laboring class."

The words of the great French social leader, sounding a clarion call, announced a new labor program or order based on justice and charity. At last a helping hand was reaching out to the working man in the name of those fundamental Christian principles which had ruled for a while over the social structure in the Middle Ages with their corporations, but were soon to be forgotten or obscured by false social philosophies and disruptive labor policies.

In those days, news of a great social movement launched in Germany by the Bishop of Mainz, Von Ketteler, came to the ears of many and stirred up their conscience. Losing no time in pushing forward his program, in 1871 Albert de Mun went to Germany, bringing along the first blueprints of his labor reforms. There with a great French sociologist and associate, the Marquis de la Tour du Pin, he made a thorough study of the social doctrines of Von Ketteler to protect the rights of labor.

"As for us," declared the great German prelate in one interview, "we respect and esteem a factory worker, a farm hand, a boatman,

a peasant as much as we do a prince or a King. We place human dignity above all rank or class distinctions, and we have but pity for anyone who thinks more of the rich industrialist than the poor peasant." We may well imagine the impact which Bishop Ketteler's statements—"the keynote of his social doctrines"—made upon Albert de Mun. He returned to France resolved more than ever to do something concrete and definite for the distressed working classes. During and after the sinister Paris "Commune" or Revolutionary government in 1871, with its savage, bloody riotings, De Mun had seen people seething with hate for their exploiters. They hungered more after justice than after the bread of charity. It was urgent, therefore, that legislative measures be taken to bring about the long awaited social and labor reforms. The dauntless champion of labor rights plunged into the fight to secure the much needed legislation. In 1883, in the Chamber of Deputies, he demanded that the professional Syndicates be given the right of ownership. In 1886 he proposed legislation for old age pension and sickness insurance. In 1889 he pleaded with his usual eloquence and erudition that labor legislation be given the wide scope of an international rule. Again, in the same year, he introduced a bill to regulate industrial labor. One of the main features of the new measures under debate was the adoption of the eight-hour workday, so that the working man might be able to attend to his domestic duties and enjoy family life. The eight-hour law was adopted after the First World War, in 1919.

As to be expected, some ultra-conservative and die-hard opponents of Albert de Mun and his associate, La Tour du Pin, voiced strong objections; they even denounced them as being socialists. Soon, however, Pope Leo XIII came to the defense of their social doctrines with the forceful pronouncement: "This is not socialism. It is Catholicism." Finally most tenets of the French new social school received full confirmation and sanction in the Epoch-making Papal Encyclical, *Rerum Novarum*—the "New Social Order" which for generations to come was to be the guide of Christians in their studies on social matters and problems.

No higher tribute could have been paid to the pioneer work of French social crusaders than that of Pope Leo XIII when he said that their teachings, together with those of the eminent Von Ketteler, were the forerunners of his declarations in the Encyclical, *Rerum Novarum*. Referring to Bishop Ketteler's most influential

action in Germany and its repercussions in France, the Holy Father one day in an informal gathering called the German prelate "My great Predecessor."

Oftentimes in our crusades for social and economic reform, there is more talk than action, more advertising camouflage than realities, more wishful projects than concrete and resolute measures — just temporary tranquillizers for the discontented. In all fairness such was not the case with French social movements in the 19th century, following the Pope's mighty Magna Charta of labor in 1891. From those social initiatives soon sprang up Catholic working-men clubs, syndicates or unions, cooperatives, mutual assistance funds, credit banks, insurances for the well-being and protection of the laboring class. At times hard battles had to be fought to achieve results, but they were fought vigorously and they were won after most bitter debates. Great militant social apostles came into the arena with Albert de Mun. Such names as La Tour du Pin mentioned above, Chesnelong, Keller, Lamarzelle and Jacques Piou, the first organizer of the agriculture profession, are well known.

Another outstanding French Catholic leader in the social reconstruction of a late period was De Gailhard-Bancel. All French Agriculturists held him in high esteem for his loyal and self-sacrificing service to the cause of labor and the defense of its rights. The motto which he gave to the agricultural corporation, "Cruce et Aratro"—With the Cross and the plow—well indicates the fundamental character attached to the new labor readjustments.

CALLING ON YOUTH

As said above, in inaugurating and developing the great social renewal in Christian principles as a basis for social justice, French leaders called upon the youths from the very start of their program. They taught them the profound dignity of labor and brought before their attention the gravity of the social crisis, with the impending calamitous rising tide of Communism. They made them conscious of their social responsibilities as well as of their rights, and enthused them into militant Catholic Action. As an initial step, various associations representing nearly every segment of society and every sphere of activity were rapidly organized.

Within the ranks of the Association of Christian Youths mentioned above and founded in Paris in 1886, two very important

groups soon arose, namely the Young Christian Agriculturalists (J.A.C.) and the world-known Young Christian Workers: *Jeunesse ouvrière Chrétienne* (J.O.C.). On the eve of the Second World War it numbered 320,000 members from age 16 to 25. Initiated after the First World War by three young men and a young lady, this youth movement is under no political control. To build up a useful personality or character with the help of religion loyally and fervently brought into daily practice, such is the fundamental idea of the Association. Highly praised has been its social activity in bettering the condition of the working man by securing for him family allowances, wage readjustments according to the number of children in the family. However, this youth movement, which above all insists on the necessity of a virtuous life, is more than a social renewal; it is a "moral revolution" in the words of one of its leaders, a priest. "Jocists," he said at the tenth anniversary Congress in 1937, "you are the missionaries of modern times. You shall be Apostles and, if need be, martyrs. You shall be Saints."

During and after the First World War, other groups dedicated to the same social action based on sound Christian principles stepped in line alongside the Jocists and the Jacists; we may mention the Young Christian Students Association and the Christian Seamen Groups. But most outstanding among all was the youthful, vigorous army of French Scouts organized by a priest, Canon Cornette, and an army General, Guyot de Salins. Numbering only three at the start with their chaplain, the French Boy Scouts reached in a short time many thousands.

For the past few decades, adverse influences from within and from without have constantly plagued France. Through excess of democratic and humanitarian spirit, the country had too freely opened its doors to undesirable foreign elements, especially after the First World War. Yet a great religious renaissance has stirred up the life of the nation in recent years. In no small measure did the dynamic activities of the youth organizations contribute to the religious awakening. Zealous co-workers with the clergy, those young men of France have always been found at the most difficult and dangerous outposts of Catholic social action—especially in slum districts of large cities saturated with vice and Communistic hatred against religion. The labors which these young men—cate-

chists and lecturers recruited mostly from colleges and seminaries —have carried on in dark and sinister areas could fill many pages of France's modern history. It borders on heroism on the part of some youths to give up a whole summer vacation to work among the paganized working masses and spread there a little moral beauty. No less edifying is the example of other young men and women as they resist the attractions to mountain and seashore resorts for the spiritual treat of day and night vigils of prayer and reparation at some national shrine.

In our ever-growing interest and action in all vital social movements, it is most enlightening and stimulating to know what has taken place at other times and in other parts of the world, particularly for the improvement of labor conditions. So also the role played by the youth under the leadership of clergy and prominent laity. France is one of the nations to which should be given the enviable merit of having initiated those labor and youth movements for the material and spiritual welfare of the community. What more could we have expected from a nation which in less than a half-century went through the cruel ordeal of two major wars with their terrible holocausts of young lives and an aftermath of social confusion and economic dislocation?

The above facts dealing with France's many-decades-old concern over labor problems and their solution have hardly come to the knowledge of many abroad, while others have been misinformed. For that matter, Bishop Ketteler's epoch-making social action in Germany is also much forgotten. Yet we find in it so much inspiration in our formation of social Apostles. And what a defiant answer to our enemies' challenge: What have you done for the proletariat all those years?

One should perhaps blame France somewhat for lagging behind in the art of advertising and holding fast to the old rule: *Le bien ne fait pas de bruit*—The good refrains from noisy publicity, as it speaks for itself and is its best advertiser. Be this as it may, the above historical sketch reveals the still great spiritual resources treasured up in the ever-Christian soul of France, despite what appears on the surface and may point to the contrary.

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ARE NON-CATHOLIC MARRIAGES STILL VALID?

II

What goes on in the minds of a couple who pledge fidelity to one another "until death do us part" in the very courtroom where the magistrate who marries them has just finished granting a divorce—dissolving in legal fact what is indissoluble in word?

The previous section of this article dealt with the writer's sociological investigation of the marital consent of non-Catholic couples on the eve of their marriage.[1] It reported that 80 per cent of a small random sample gave *no evidence* of a "positive act of the will [against] . . . any essential property of matrimony,"[2] and that *probably* most of the remaining 20 per cent were also innocent of any such intention. The conclusion—if it can be projected from a sampling of one large mid-western city to the population of the United States—is that the great majority of non-Catholics still intend to commit themselves to perpetual and, therefore, valid marriage.

But this conclusion holds *only if* a fully conscious, positive act of the will is the sole factor that invalidates consent—a proposition that has been called into question again and again. In letters and informal conversation, many an educated priest and layman has maintained that the social acceptance of 400,000 divorces a year is more than sufficient to destroy for most non-Catholics the essential psychological foundations of a serious perpetual commitment.

Often they begin by suggesting that contemporary marriages take place with an invalidating positive reservation against permanence. When faced with the interview evidence that seems to destroy this assumption, some take a different approach and suggest the prevalence of a kind of habitual demur less visible, perhaps, than "a positive act of the will," but no less invalidating.

[1] Cf. *AER*, CXLIV (1961), 23-31.
[2] Can. 1086, 2.

They are prepared, if necessary, to challenge the psychological possibility today of what the Code refers to as simple error.[3]

The present article reviews the writer's own efforts to come to terms with this last question. Only the interview material and illustrative examples have any claim to originality; the basic principles developed can be found in the standard texts.[4] Unfortunately they are the kind of principles that have a habit of slipping out of one's grasp, especially when they have to be applied to the emotionally-charged situation of a convert who "cannot" enter the Church because of a previous thoughtless marriage and early divorce. From time to time, therefore, it may help to be reminded of them by articles that approach the subject from a new angle or, at least, in a different idiom. Such, at least, is the writer's excuse for this contribution. It will have achieved a good part of its purpose if it evokes constructive criticism and leads to a reconsideration and reformulation of this always difficult concept.

A PSYCHOLOGICAL CONTRADICTION?

Simple error (if there be such a thing) describes the psychology of a person who manages somehow to commit himself (by an act of the *will*) to a marriage that is monogamous and indissoluble, while maintaining (as a purely *intellectual* conviction) that marriage as such is neither the one nor the other. It is called "error" for the evident reason that the individual's conviction is contrary to revealed truth. It is called "simple" to indicate that the mistake is *only* speculative; that it does not enter into the existential commitments of his life; that it does not specify the kind of marriage that he *chooses* for himself personally.

But is this psychologically possible? There are those who answer with a flat negative. It is impossible, they claim, because the will chooses only what is present in the intellect. Thus if marriage is presented as a tentative commitment, the will is still free, of

[3] Thus one person writes: "I know that while the Code reads as it does, there is no choice for the Ecclesiastical Courts. Simple error is not sufficient. But given that a contract must depend upon the intention of the parties, I do not see how they can be bound for life to something they did not mean. . . ."

[4] For a succinct syllogistic summary see T. Lincoln Bouscaren and Adam C. Ellis, *Canon Law, A Text and Commentary* (Milwaukee: Bruce Publishing Co., 1946), p. 503.

course, to choose or reject it. But *what* a man chooses or rejects is the *tentative* marriage he knows, not the absolute marriage of which he knows nothing. His choice is about that kind of marriage that was present all along in the intellect, namely one that can be *dissolved*.[5]

According to this claim, the "doctrine" of simple error is based on a false and artificial separation of intellect and will. How else, they maintain, could the will opt for a perpetual commitment while the intellect is thinking of a non-perpetual one?

During the whole of the 19th century, missionaries in barbaric lands were writing back to the Sacred Congregation of the Holy Office with the same problem that now frustrates convert work in our sophisticated cities: What to do about the second and third marriages of natives whose easy divorce customs cast doubts on the quality of their original intention.[6] In its replies the Holy Office tells the missionaries to study the actual promises by which marriage is ratified, the general mores of the people and any special pacts made by the contracting parties.[7] Again and again it returns to the principle of simple error, that no matter what the natives think about marriage "in general," it is *what they actually promise each other* that counts.[8]

It has been observed that these replies show a certain "progression" from concern mainly about the *external* forum—demanding "pacts" to prove that the parties had no intention of permanent marriage—to a more *psychological* consideration of the conditions for validity itself.[9] Indeed some such development is possible; but it may be more apparent than real, for the essential principles and necessary casuistry had been in existence for well over a century.

[5] The phrase "tentative commitment" describes a couple who bind themselves only to try and make a serious effort at marriage "until death do us part." We would prefer to call this not "marriage" but a "trial-at-marriage."

[6] Cf. S.C.S.O. Instr. ad Vic. Ap. Japon. Merid., 4 feb. 1891. *Codicis Iuris Canonici Fontes,* iv, n. 1130. Also S.C.S.O. Instr ad Vic. Ap. Oceaniae Central. 18 dec. 1872. CICF., iv, n. 1024.

[7] Cf. S.C.S.O. Instr. ad Ep. Nesquallien., 24 jan. 1877, CICF., iv, n. 1050.

[8] "Validum matrimonium contrahi potest cum errore mere comitante circa ejus indissolubilitatem. . . ." S.C.S.O. Instr. ad Vic. Ap. Oceaniae, 6 apr. 1843, CICF., iv, n. 894.

[9] Francis Wanenmacher, "Some Questions on Vitiated Marital Consent." *The Ecclesiastical Review,* CI (July 1939), 33.

For that matter the Holy Office itself refers to Benedict XIV's directives on the subject, and these—in keeping with the general tenor of all his brilliant theological analyses—are masterpieces of clear and incisive thinking.[10]

Benedict, in turn, when he lists the theologians to whom he is indebted puts the name of Cardinal de Lugo first (and after him, Ponzio, Gobat, de Laurea, the Salmanticenses, "e diffusamente lo Schmalzgrueber . . . De divortiiis").[11] The point of all this is that de Lugo's seventeenth-century *Disputationes* contain what is undoubtedly one of the clearest expositions of the whole subject of simple error that has yet been printed. And it is an explanation that in no way tries to drive a wedge between intellect and will.

ACCEPTING A SITUATION AND ALL IT INVOLVES

Returning to the twentieth-century, how are the results of the writer's interviewing to be interpreted in the light of de Lugo's principles? Over three-quarters of the sample were in favor of officially sanctioned divorce and remarriage. But many of them agreed to it with great reluctance and only when pressed with a hard-luck case—when we asked, for example, what a woman should do if deserted by a brutal and drunken husband, especially if she had a family to look after. "In that case," they would concede, "maybe she should get married again for the sake of the children."

Notwithstanding their reluctance, when forced to face up to the question and when thinking not about themselves but about a third party, the majority took no firm philosophical or theological stand against divorce and remarriage. Instead they shared the erroneous conviction—it were better to say "feeling"—that civil authority has full powers both to ratify and to dissolve the contract.[12]

[10] Benedict XIV, *De Synodo,* lib. 23, c. 22.

[11] Franciscus Heiner (ed.), *Benedicti XIV Papae Opera Inedita* (Freiburg: Herder, 1904), p. 424. In this same context Benedict refers to the (fortunately punctuated) Decretal of Innocent III, *Gaudemus, de Divortiis,* showing that even in the 13th century it was recognized that speculative error need not influence one's personal consent. And he refers to the *Glossae* where this same fact "fu anche molto bene prima di tutti avvertito."

[12] Of 58 non-Catholic respondents, 9 said divorce was never permissible, 17 allowed it most reluctantly, and 32 allowed it readily for a variety of causes.

But what happens to this feeling when their own marriage is involved? Does this erroneous conviction determine the kind of marriage contract to which *they* affix their own private signatures? Or does the doubt melt and the error disappear when lovers meet?

In the interviews it was clear that the average person was not much given to self analysis. He had done little thinking about the "nature of marriage" and other such metaphysical questions. A young man had found the girl whom he wanted to be with forever, and a girl had found the man with whom she wanted to share all she had. For them the marriage ceremony was simply the way people are supposed to begin this life together. "We want to get married; that's all. We're willing to go along with whatever it involves."

This last sentence may well be a key that opens for them the possibility of simple error: *we're willing to go along with whatever it involves.* If this analysis be correct, a couple's commitment to marriage-whatever-it-involves is an implicit acceptation of "nature's plan" or of "God's plan"—in short, of marriage as the Creator intends it to be.

If they were asked: "Do you want to be married according to the laws of God or according to the laws of the state of Illinois?" they would probably answer: "According to both." Pushed further, it becomes almost a rhetorical question: "Suppose you weren't sure either about the marriage laws of Illinois or about God's laws, but you were told that they differ and you had to choose between them. Which would you *then* choose?"

When a person has two contrary intentions, asks de Lugo, which of them prevails? It is in answering this question and applying it to marriage that he describes what more recent terminology refers to as simple error. That intention prevails "which is more universal" or which "explicitly or implicitly contains a revocation of the other."[13]

The hypothetical conflict of God's laws and those of the State of Illinois involves incompatible intentions that are in the mind simultaneously. The principle by which de Lugo solves the conflict applies with even greater clarity when the contrary intentions are in the mind not simultaneously but successively—as when a

[13] Cardinal de Lugo, *De Sacramentis in Genere,* disp. viii, sec. viii, n. 122.

priest resolves: "Tomorrow's Mass will be offered for Peter, *even if I forget tomorrow morning and mention some other intention.*"[14] Clearly whatever the priest remembers or fails to remember on the morrow, his Mass will be offered for Peter because of the original intention (explicitly) revoking all others.

So much for the principles. But in this cold and naked form, are they really sufficient to establish a commitment to indissoluble marriage? Can a person agree to bind himself for life without ever being aware of what he is doing? This leads back to the original discussion of the will's choosing only what intellect brings into focus.

THE EXTENT OF IMPLICIT COMMITMENT

There is a danger of confusing intellect and imagination and so forgetting the strange, intangible way by which the *intellect* grasps its object. A sun-baked Texan, for example, who enlists in the Marines cannot possibly "imagine" all that he is getting into; but at least he *knows* that officers are in command and that he is committing himself to obey within the limits of their authority. Later on, when defending himself against some Antarctic blizzard, he may complain that he would never have signed up had he thought the South Pole lay between the Halls of Montezuma and the Shores of Tripoli. Indeed, the specific idea of living under ice never occurred to him. But neither was it altogether absent from his mind. For the possibility of such an assignment is implicit in military obedience. When he committed himself explicitly to the Marines, therefore, he was agreeing implicitly even to the South Pole.

Neither bride nor bridegroom can possibly be aware explicitly of all their commitment involves. They do not pause to "imagine" all the possibilities, but they agree to get married. Knowing that there are unforeseen and profound consequences from a choice of such magnitude, but still not bothering to investigate in detail, they just agree to them en bloc. From now on the pattern of their lives will be woven out of these explicit and implicit commitments. And on their wedding day this is just the way they want it to be, "for better, for worse, for richer, for poorer, in sickness and in health. . . ."

[14] *Ibid.*, n. 121.

Modern man, in all his words and works, manifests an intense desire for permanence in marriage. Far from dying out, this longing for the lasting internal security of a permanent home is heightened, perhaps, by the external insecurity of contemporary civilization.[15]

But neither undying hopes nor deep-rooted longings are sufficient of themselves to found obligations and create rights. These considerations may act as reinforcements, but they are peripheral to the main argument: The obligations peculiar to marriage flow from man's recognition that there is a profound difference between the marriage contract and just any other solemn mutual agreement. He may not know in what the difference lies, but he thinks of marriage as somehow larger than mere man-made agreements. He *falls in* love. (The emphasis is Chesterton's.)

The civil government is involved in marriage; perhaps "nature" has something to do with it; maybe it is God who determines what it is. Whatever the source of its specialness, man is ready to accept the institution as a *given status,* accepting at the same time all that it demands of those who aspire to it.

TWO OBJECTIONS

There are at least two objections to this: (1) Man does *not* in fact take such a supernatural view of marriage; (2) Even if he did, he would not be binding himself to more than the explicit content of his general, *speculative* idea of marriage. For, it is God's decree that the essence of marriage *is* the human contract. Marriage, according to this view, is what the parties are thinking about and no more.

The first objection is correct in saying that there is little evidence of people consciously searching out God's plan for their marriage. A certain lyrical note may have crept into this argumentation which, it must be confessed, was not present during the original interviews. When asked why they wanted to be married by a minister rather than by a civil magistrate, almost all the re-

[15] Cf. Interview with a young student in the Special Issue on French Youth: "I am continuing my studies and I have mistresses . . . only up to the time when I can support a wife . . . (love) is a total engagement . . . the greatest guarantee which anyone can find against worry and anxiety." *Réalités* No. 111 (Feb. 1960), p. 68.

spondents had to struggle for an answer. Some of the women spoke of the "holiness" of marriage, but only one of the men used the word. Others wanted to be married by a minister because that makes it more of a social event. Men wanted it in order to please their fiancées. Many could think of no particular reason and replied lamely "because it's the right thing to do."

This admission calls for a word of explanation and warning: the foregoing analysis of simple error is something that was perfected only *after* completing the interviews. Hence there was no opportunity to check it out "scientifically"—even if it were clear just what questions could be asked as a check. Obviously there is a good deal of work still to be done.

Nevertheless, granting that many were not thinking explicitly about God's view of marriage, still they were accepting it as "the right thing to do." And this notion of "the right thing" seems to go beyond what civil society commands, beyond what families prefer, and even beyond what their own pleasures dictate. Are they not in some confused way freely turning themselves over to a divine plan, to something that transcends the narrow worlds of court, kin and culture?

The second objection is simply that the parties may *think* they are letting Someone Else write the fine print in their agreement, but the Other Person is not doing so. God has, indeed, given to Baptism and to most of the other sacraments an autonomous character, relatively independent of the intention of the parties, but He did not do so for marriage. Marriage—so runs the objection—*is* the contract, and its nature is determined by the intentions of the contracting pair.

But marriage is not just the contract. It is a definite status—the "state" of matrimony—a real relationship to which the Creator has attached certain rights, privileges and obligations.[16] It is a status to which all may aspire, but into which only those are accepted who agree to God's terms and who satisfy His clearly defined requirements.

One of these requirements is that all who wish to be accepted must ratify a contract of marriage, pledging their troth to one

[16] Frank J. Sheed, *Nullity of Marriage* (New York: Sheed and Ward, 1959), p. 47.

another without conscious reserve. The contract is the visible sign by means of which God raises them to the privileged status of husband and wife. Only in this restricted sense is it right to say that marriage *is* the contract.

If this explanation be accepted, then the original argument still stands. If a couple balk at the "natural" indissoluble contract and consciously substitute a temporary one of their own contrivance, then clearly they have not fulfilled an essential condition for being received into the married state. On the other hand if they just cannot be bothered with all the religious and legal implications of the contract, but *want* to live as man and wife for the rest of their days, then they are accepting *implicitly* all that such an agreement involves.

ERROR AS "CAUSE"

There remains a last difficult phrase in canon 1084: "Simple error . . . *even if it causes the contract* does not destroy matrimonial consent."[17]

At first sight, this final stone, still to be added to the explanation of simple error, looks like an unwieldy block that could topple the whole building. Actually it fits right into place and locks the structure together.

The conclusion so far is that a person can have a speculative conviction in favor of divorce and remarriage—especially about other people's remarriages—without this conviction affecting the kind of marriage to which he binds himself. To do this he has to entertain positive thoughts about his *own* marriage and positive intentions of doing "what is right" no matter what it costs. If he does, then these are the thoughts that really specify his own marriage contract, the other abstract convictions about divorce and remarriage being now so distant that they have no influence on his personal decision.

But canon 1084 goes still further, maintaining that a person can still be in simple error and yet allow his false abstract convictions to "cause" his *personal decision.*[18]

[17] Canon 1084: Simplex error circa matrimonii unitatem vel indissolubilitatem aut sacramentalem dignitatem, *etsi det causam contractui,* non vitiat consensum matrimonialem. (Italics added.)

[18] For an "outside" case of how far error can influence a marriage without invalidating it, see *S. Romanae Rotae Decisiones,* XVIII (1926), 421 ff.

The example of an unfortunate Marine from Texas has been used already. When last seen, he was asking himself what idiotic impulse ever caused him to volunteer for the military—and, worst of all, to volunteer for service in an outfit that sends people to such god-forsaken wastes as the polar ice caps.

All his life he had dreamt of wearing a uniform, marching behind a band and seeing the world with the Navy. But someone, it seems, had told him a lie and enticed him into the Marines instead. He had been led to believe that Texans were assigned only to warm countries. Would he have volunteered if he had known about Operation Deep Freeze and that there was a good chance of his being sent there? No, sir!

Analyzed out, this story shows how it was an *error* about the Marines that "caused" him to sign the contract.[19] But it did not "cause" him to alter the contract before signing it, demanding that a small-print proviso be added, stating that he agreed to be sent wherever commanded *except* to ice or snow. No, he accepted the same kind of contract as everyone else, and he signed it freely. And in so doing he accepted *implicitly* the same commitments that everyone else accepted—including that of being ordered around the world without first being consulted, and of going even to the South Pole when so ordered.

On the other hand, if he had been thinking less of military glamor and more of what the contract really involved, he would certainly have paused to consider before signing. In the end, possibly, he would have decided to take a chance and sign anyhow. But it is hard to say just what he might have done. It is certain, at least, that he would never have acted in such haste.

In short, his error "caused the contract" in so far as it influenced his *decision making*. But it did not influence the *kind* of decision made.

So it is with marriage. The young bride and bridegroom are, of course, convinced that they have been made for each other and convinced that they are mature people, knowing exactly what they want in life. So at eighteen they rush off and get married.

[19] We have consistently put quotes around the word "cause" to emphasize the fact that the only real efficient cause of a human act is man's free will. Other factors, therefore, cannot be called "causes" according to the strict philosophical sense of the word.

But if parents had sat down with them when they were sixteen or seventeen and had pointed out that marriage involves an altogether irrevocable decision; and if teachers and the communications media had forced them to an explicit awareness of what God or nature demands of marriage; then, perhaps, they would have been more cautious. At least they might have waited before taking the final step. And in that waiting period who can say what shifts of allegiance might not have taken place?

But considering only their love, and lulled into a false sense of security by an error about the irrevocability of their commitment, they see no sense in waiting. Error "causes" the *decision making,* but it does not specify the *kind* of decision made. For what they still choose is *marriage,* the best and "realest" marriage available, no matter what the cost.[20]

SUMMARY

The conclusion of all this tortuous reasoning would, no doubt, appeal to the humor of the young lovers about whom it is written. For the message seems to be quite simple: Love is still love, even in the modern world. Condemned by Molière to the use of prose, one can only repeat and explain that there is evidence for the fact that marriage is still what Christianity and the troubadours and a thousand other Western ideals have made of it.

If the line of reasoning used in this article be correct—and a hearing must still be given to those who claim that it is not[21]—then

[20] Father Risk refers to the Code's "etsi error det causam contractui" as "a possibly misleading expression." He gives an explanation of it similar to ours and concludes: "Thus in the wake of an unhappy marriage, one might say: 'Had I known that divorce was out of the question, I would not have married you.'" James E. Risk, *Marriage—Contract and Sacrament* (Chicago: Callaghan and Co., 1957), p. 92.

[21] Thus after reading this article in manuscript, one person wrote: "I think the case is stated exactly by the couple who say, 'We're willing to go along with whatever it involves.' But your next sentence does not carry me with it. It seems to me that their 'commitment to marriage-whatever-it-involves' is an acceptation of marriage as their world accepts it—not an acceptation of 'nature's plan' or 'God's plan,' but of marriage as it is known in their society. And in the United States marriage is universally accepted as terminable in certain circumstances. . . . Your whole case stands or falls by this paragraph. I have read it again and again, and I just cannot see that the couple's commitment is what you say it is."

it seems clear that, by and large, modern man really assumes the obligations that the words of the marriage ceremony demand: "To have and to hold . . . until death do us part." But he assumes these obligations not so much because of the words of the ceremony, but because he recognizes in some obscure way that the marriage contract initiates an altogether special kind of relationship, that it enrolls him in a new status—a status that is not of his own creation, the "state of matrimony." Realizing this, his commitment to marriage—unless he *explicitly* substitute a plan of his own—is really, though often only *implicitly,* a commitment to whatever nature and the Author of nature demand of it. It is a commitment, therefore, to a perpetual and indissoluble union.

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THE APPEAL OF THE SISTERHOOD

In a recent survey, 3,000 girls of parochial junior high school level, ages eleven to fifteen, were asked which career appealed most to them. They indicated teacher, nurse, secretary and Sister in that order of preference. We might conclude that religious life is not attracting girls as it should. Many of our religious congregations are suffering from a lack of new vocations. We know that God gives vocations according to the needs of the Church. Why, then, are more not responding to His call? One possible reason in the case of women religious is that the essence of the Sisterhood has been obscured.

One of our Catholic magazines recently dedicated its monthly issue to religious vocations. Forty-five Sisters' groups entered ads in connection with this theme. Among the works which these ads offered to prospective members were teaching, home visiting, catechetical instruction, nursing, mission activities, domestic chores, retreat direction, recreation supervision, caring for the aged and orphans, psychology, pharmacy, home economy. Only a few of the ads emphasized prayer or had any overt reference to a life of dedication to God. Twelve stressed prayer over action; thirty-three stressed action over prayer; more than half referred very little or not at all to Christ and living for Him. In one advertisement the words "serving Christ" appeared in small letters; "INDIANS AND COLORED PEOPLE" were in large. One group emphasized that its members "scatter the roses of St. Therese"—no mention at all of Christ. Another group, dedicated to medical work, stated as its requirements: "Applications of those between 17-30 who have satisfactorily completed high school are considered. Previous professional training is not required." Only a Sister's picture distinguished this ad from that of any nursing school. Many of the advertisements in the magazine were excellent, but there were just enough of the type described above to raise the question: Are our young women receiving the correct "image" of the religious life, and is the "image" being presented to them one that will attract them?

To offer only teaching or nursing or catechetical work or recreational director's jobs to the girls of our day is not sufficient in-

ducement to them to draw them to the religious life. They can do all of these things equally well by remaining in the world. Why should they give up their freedom to live in a convent only for this? There are plenty of opportunities outside of convent walls to fulfill such vocations. We are in danger of falling into the trap of the "Nun's Story." The woman portrayed there was a fine nurse, in fact a brilliant one, but she was a poor Sister. She had missed the purpose of becoming a Sister; she had overlooked or forgotten the essence of the Sisterhood.

What is it, then, that the Sisterhood has to offer? What "image" should the Sisterhood convey? What distinguishes Sisters from other teachers, nurses, or psychologists? The answer, and this is what must be stressed, is that a Sister is first and above all a Spouse of Christ. One might argue: "Oh, but that is taken for granted." Perhaps this is true, but is there not also a speck of truth in the idea that we have unconsciously permitted the blackboard and test tube and bed pan to usurp the prime-place of the ring and veil? And yet there lies the essence of the Sisterhood. Young women can be teachers and nurses and psychologists any time and anywhere. But only as Sisters can they be true Spouses of Christ. "God's Career Woman" certainly, but "Spouse of Christ" first of all and primarily. The works can be emphasized too much; the loving union with Christ too little. Of course girls receive a full understanding of the essence of the Sisterhood after they join the community, but that they will be a Spouse of Christ should be the primary reason for their joining. Being a Spouse of Christ will fulfill the deepest longing of their innermost being and should therefore be offered as the strongest inducement for their taking the veil. All of this is borne out by the psychology of woman.

Philosophers tell us that man and woman are completely different. Man's nature is to serve a cause directly, woman's to serve it for his sake. Woman is destined to be the companion of man and the mother of men. To cherish, keep and protect others is her nature. To share another's life, to take part in all that concerns him, is her desire. This demands of her both obedience and submission, which she generously gives. Woman's deepest desire is to surrender herself to another, to be wholly his and to possess him wholly. Woman's most perfect fulfillment, however, lies in this complete surrender to God; the religious vocation demands this total sur-

render of self. That is the essence of the Sisterhood: a whole and entire dedication of oneself to God. The Sister freely gives up "the world" with all that it implies, good and bad, and offers herself completely to her Maker. She becomes a temple in which Christ alone dwells, a vessel set apart from the world, a living image of Mary and the Church, a "Columna immobilis, sponsa Christi," having purpose not for herself but for Christ alone. The words attributed by the Church to St. Agnes become her own:

> The kingdom of this world and every ornament thereof I scorned for the love of Jesus Christ, my Lord, whom I have seen and have loved, in whom I have believed, who is my love's choice.[1]

Women who thus vow themselves to God remain virgins that they might preserve this perfect oblation which they have made. This oblation, freely made for Christ's sake and out of love for Him, renders the virgin a Bride of Christ. As Pius XII wrote in *Sacra Virginitas:*

> The Fathers of the Church considered this obligation of perfect chastity as a kind of spiritual marriage, in which the soul is wedded to her Divine Redeemer.[2]

St. Mechtild of Magdeburg expressed it:

> In all things I submit to God alone,
> Who is my Father by nature,
> Who is my Brother by His Humanhood,
> Who is my Bridegroom by His love,
> And from the outset I am all His.

One might argue that because this is the "age of the laity" Sisters have lost their reason for existence. Everything they accomplish can be done as well by laywomen. Nothing could be farther from the truth. To say this is to misunderstand both the necessity of the evangelical counsels and the purpose of virginity. The vow of poverty cuts away the knots of the world; chastity frees the entire person from human love of the cleaving, two-in-one flesh type; obedience loosens the will from domination by itself, not that the Sister will lose her freedom, but that she can more easily follow

[1] Office of St. Agnes.
[2] Pius XII, *Sacra Virginitas,* par. 21.

her Lord. Thus freed of all bonds, she can offer herself as a lamp of pure virginal oil burning for Christ alone. The secret of her success lies in this total abandonment to her Spouse:

> . . . the central idea of Christian Virginity: to aim at the divine, to turn thereto the whole mind and soul; to want to please God in everything, to think of Him continually, to consecrate body and soul completely to Him.[3]

Because He is the object of her love and her Spouse, Christ makes virginity more excellent than marriage. In this age which once again stresses the greatness of the Sacrament of Matrimony, this might be forgotten:

> Virginity is preferable to marriage . . . because it has a higher aim: that is to say, it is a very efficacious means for devoting oneself wholly to the service of God.[4]

Women by nature want to give themselves. The secret of their self-fulfillment is self-surrender; love drives them. As Byron wrote: " 'Tis their whole existence." And in their self-surrender to Christ Sisters become "living images of the perfect integrity of the union between the Church and her Divine Spouse."[5] Or as Saint Augustine explained it:

> Those women who have vowed their virginity to God, and are thus in a higher degree of honor and sanctity in the Church, are not deprived of marriage; for they have part in the marriage of the whole Church, in which Christ Himself is the Bridegroom.[6]

Freed from all self-interest, they can follow perfectly the One they love: "Regnum mundi et omnem ornatum saeculi contempsi propter amorem Domini mei Jesus Christi."

With this stated, we can now see the place of external works in the life of a Sister. All of the work she does, all of the occupations she engages in, all of the sacrifices she makes and the hardships she undergoes, all of the good she accomplishes flows from her dedication and her love. As Pius XII said:

[3] *Ibid.*, par. 16.
[4] *Ibid.*, par. 40.
[5] *Ibid.*, par. 52.
[6] St. Augustine: Third Nocturn, Second Sunday after Epiphany.

Certainly it is the love of Christ that urges a virgin to retire behind convent walls and remain there all of her life, in order to contemplate and love the heavenly Spouse more easily and without hindrance; certainly it is the same love that strongly inspires her to spend her life and strength in works of mercy for the sake of her neighbor.[7]

That is what Saint Gertrude of Helfta meant when she wrote:

Draw me and unite me entirely to Thyself, that I may remain inseparably attached to Thee, even when I am obliged to attend to exterior duties for the good of my neighbor, and that afterwards I may return to seek Thee within me when I have accomplished them for Thy glory in the most perfect way possible.

The type of work is not so important as the strength of dedication. Certainly a young woman should consider seriously her qualifications before entering a particular Community, but her spirit of dedication is a much more decisive factor. "Does she want to be a Spouse of Christ? Does she want to live only and entirely for Him?" These are the vital questions to be answered. When she has affirmed them from the depths of her soul she is free to choose the way to best live her generosity, by selecting that type of external work which is most appealing to her and for which she feels best qualified.

How often today we hear that youth is generous, that it wants to give itself, that our young people are looking for a cause they can embrace, a hero they can worship, a leader they can follow. What better answer to the longings of the human heart can we offer than Christ and the work of the Church? Just as the human nature of Christ lives only for the Divine, just as the host at Mass loses itself in its Creator, just as the sanctuary lamp burns only for Christ Present, so does the virgin dedicated to Christ find her reason for existence in Him. Detachment is necessary for that dedication. Charity is its bond of union. Faithfulness is its basis and Holy Communion is its means. "He who abides in Me and I in him, the same bears much fruit. . . . Without Me you can do nothing."

Sisters thus become a symbol of the eternal espousals of souls with Christ in heaven, a living expression of what is the final destiny of all men. They are the fulfillment of the parable of the

[7] Pius XII, *Sacra Virginitas*, par. 25.

wise virgins, who trimmed their lamps with the oil of charity and had the flame of good works burning in them when the Bridegroom came. Faithful to their Spouse, they can all sing as some of them do when they become consecrated virgins: "My Lord Jesus Christ has wed me with His own ring and crowned me with a crown as His Bride."

Perhaps if the essence of the Sisterhood were brought to the attention of young women with possible vocations it might frighten some away. But once they understood it, the girls who enter would be more apt to stay. They would see the difference between their life and that of their counterparts in the world as being an essential one. They would understand that while other Marthas their own age can do the same external tasks as they with seemingly greater freedom, still, like Mary, they are choosing the better part. They are laboring for a Divine Spouse, one to whom they dedicate themselves without fear of having made a mistake. They are achieving the essence of the Sisterhood which is also the perfection of their womanhood: to be the living image of the union of Christ and His Church, to be the Spouse of their Lord. Nothing else offered to them will attract generous girls so well as this. After God's grace, it is best calculated to appeal.

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THE SCIENTIFIC SCRUTINY OF MISSION METHODS

In a recent number of *Christ to the World,* a missionary from China tells the story of an efficient method of gaining converts which he discovered after working among the people for twenty-five years. The tragedy is not that it took him all these years to learn how to work but that many other missionaries spend their whole lives without managing to reach the hearts of those among whom they live and labor.

It has taken nearly 2,000 years to bring the faith, in even an incomplete and imperfect way in many cases, to less than 20% of the world's population. Unless we can speed up the process, it will take at least 8,000 more years before the message of Christ penetrates to all men. The foreign missionary now averages about five converts a year. While it is a good record compared to the less than one convert for each priest and religious in the United States, the fact is that the population explosion in the underdeveloped non-Christian countries is so great that the Catholic percentage of world population becomes smaller instead of larger each year. We are losing the race with the stork.

To speed the convert process, the Christian apostolate must not lag in adapting itself to new scientific knowledge of behavior. The mission movement today is still only on the threshold of the change from older to more adaptable methods which have brought such spectacular results in industrial production. While God has at various times sent charismatic leaders such as St. Paul, St. Patrick and St. Francis Xavier to perform great mission feats, generally He expects us to work through the ordinary means at our disposal. Zeal is not enough. Religion must catch up with the Taylor era of scientific management. Comprehension of reality and application of improved techniques can help increase the harvest of souls just as the science of agronomy has increased the production of wheat.

Many religious are totally lost when faced with the practical problems of the evangelization of the world. Their spiritual and educational formation has trained them toward the ideal with

little grounding in the ways of the world. All too often, their mission work is quixotic, failing to achieve results in spite of the expenditure of money and human effort. The waste can only be described as sinful when there are remedies.

Let us take a concrete example where narrow religiosity may fail to comprehend the spiritual condition and the means to improve it. We hear much about the great shortage of priests in Latin America. Yet, at this stage, the need is probably greater for economists and sociologists who can discover the remedies for the social defects that impede the practice of religion than it is for teachers of religion. It is an admirable work to teach catechism to children, but in countries where religion is held as something apart from life, where morality has little influence even among those who profess the faith, and where the most scandalous injustices fail to arouse the practicers of Catholic cult, something very different is essential first. Religion is used as a thin veneer to hide the ugly reality of sin. The widespread practice of almsgiving is exactly that—a substitute for a just social order. Without an attack on basic social wrongs, the Church cannot flourish even if we could send enough priests to staff every parish.

NEED FOR RESEARCH

The first step is research. Unfortunately, Catholics have not yet become sufficiently research conscious. The American missionary is apt to be an activist who wants to begin immediately to "do good," not just to study what exists. While the United States has about 7,000 missionaries in the field, it has only a handful engaged in missiology, sociology of religion, anthropology and social psychology. An American business that devoted so little attention to research as the Church missionary organizations do would probably go broke within a short time. Businessmen estimate that one dollar invested in research results in $25 increase in profits. Some pharmaceutical companies, for example, invest 8% of their budget in research. Far from thinking this extravagant, the Wall Street investors are willing to bid 70 times or more the annual earnings for such stocks because the discoveries bring such handsome profits.

The truly growth companies are not the ones that send out the most salesmen (missionaries) but those who devote attention

to improving methods and meeting the needs of the public they serve. Each advertising agency promoting soap or cigarettes has a research staff devoted to analyzing the public that is its target and checking the results obtained. If social psychology can sell more cars, why shouldn't it be used to help attract souls to Christ? What is good business for General Motors may very well be good policy for the Church.

If all mission societies would budget even 1% of their funds for research, tremendous strides could be made in understanding religious behavior. Of course, the fund raisers find that stories about saving abandoned orphans have more popular appeal than an investigation that seeks to solve the problem of overpopulation. Even the foundations devoted to furthering the search for knowledge somehow feel that religion is an inappropriate or unimportant field which does not justify their support.

Attention must also be given to supplying men to the study of the behavioral sciences. Besides their contribution to research, these men are needed for training missionaries and to serve as counselors in the administration of their Orders and of the Church. Most missionaries have neither the time, training nor talent for making scientific reports on their work. Nor can a man be expected to judge his own work objectively. This is the vocation of the behavioral scientist. Unless we are going to endlessly repeat mistakes and each one learn by painful and costly experience with inadequate results, many missionaries must devote full time to this special work. Using improved techniques, we can develop means to measure results and predict the consequences of our actions and policies.

Mission superiors are generally theologians, philosophers or experts in canon law or sacred scripture. Since their function is that of policy making and administration, there is no reason why they need to be social scientists. However, they do need empirical evidence to guide their decisions, and they would be imprudent, indeed, to content themselves with the rule of thumb when better measures are available.

It is interesting that scientific methods of fund raising have been commonly accepted by the clergy within a period of a few years because they brought obvious and gratifying results. Unquestionably money is a necessity for the support of religion, but

money alone will not guarantee our goal of salvation for all. Surely, if fund raising organizations have been of value, experts in the non-financial aspects of the apostolate deserve support. If we can use a lay organization to handle a financial drive, why should we not call in a group of specialists in psychology to put on a convert making drive?

A CHANGING WORLD

Until the last century, the Catholic Church was practically the only organization trying to win the spiritual allegiance of non-Europeans. The Church is now faced with stiff competition from communism, Protestantism, secularism and native nationalism. In the former colonial countries, for example, the missionary can no longer trade on the power, prestige and financial aid of the home government. No longer is it adequate that mission schools make good little Frenchmen out of Vietnamese or prepare Hindu youth for the entrance examinations at Oxford.

There must be greater comprehension of national aspirations and programs must fit needs as seen through local eyes, not those of the foreigners who think they know what is best. This requires considerable more sophistication in social behavior than the graduates of many seminaries now possess. It is now critical to handle with sensitivity the local feelings that have so long been rubbed the wrong way. This is not simply a concession to calm native tempers. It is good spiritual formation which places God and the welfare of one's fellow man above self will.

There is need, too, to examine with more awareness the missionary's way of life. There are religious Orders that segregate themselves from the local population even in death. We might cite the practice of one mission that twenty years after its foundation is still shipping bodies home for burial. What better place is there to give witness to Christ than in the cemetery?

Mission superiors and, in fact, every missionary must not only be interested in means to carry out desired cultural changes and avoid undesirable side effects, but also must be concerned with the reverse process—the adaptation of the missionary to the local culture. It would be arrogant, indeed, to set out to change the world without realizing that the first step is changing one's self. Love is an exchange of gifts, and the missionary who comes to

impose his will without swallowing a great deal of the alien way of life is headed for sure failure.

It is a scandal that some missionaries are still sent out with little better training in area studies than Marco Polo had for his trip to China. This helps to explain the "billiard ball" missionary who jars the local population but absorbs nothing. Even the philosophy taught in the seminary is not always applied to practical situations in the missions. For example, St. Thomas Aquinas teaches that the mover must be adapted to the thing to be moved. Yet, all too often, this does not become the basis of attitudes toward life in a foreign culture. The missionary resists accepting the local way of life and places his personal cultural values on a par with Christian doctrine, with disastrous consequences for his ability to win souls.

We need the help of anthropology for this examination of the missionary and his influence on the native culture. Missionaries have contributed much to the development of anthropology as a science. It is high time that this discipline repaid its debt to the Church by aiding the missionary to a knowledge of self. Let us consider a specific case where anthropology could provide valuable insights into mission method.

The principal argument for the use of lay missionaries is that they are more completely a part of the society to which they are sent than religious can be. Their lay status permits them to penetrate to parts of the native social structure that the clergy cannot reach. The married couple, for example, can make the adjustments in family living needed to provide an example of how the demands of the local culture can be made compatible with Christian morality and Church discipline. The question is, do they succeed and how? An anthropological study of the impact of a lay mission group such as that at Bacalar, Mexico, would provide valuable guidance for this rapidly expanding apostolic effort.

The study and measurement of cultural change is of vital interest to the American government which is pouring billions of dollars into technical assistance and to the Church which devotes a considerable portion of its vocations and resources to missionary activity. The discovery of elements of the process can speed development and prevent unfortunate mistakes which hinder progress. The history of the Spanish interference in the Portuguese

mission for the conversion of Japan is only one of the sad incidents which prove that good intentions are not enough.

All of us are products of our environment and without careful guidance will make the most absurd errors in another setting. For example, the Catholic missionary will naturally be eager to preach devotion to the Mother of God. Yet, among the Alorese of Indonesia such an approach poses a problem. Among these people, the mother spends the day working in the fields and neglects to feed and care properly for the baby. Those who survive grow up with a resentment toward the mother as a fundamental character trait. In this case, the missionary wisely avoids comparisons between the Blessed Virgin and the local mothers.

It is not in exotic settings alone that religious behavior needs study. We can profit by the research at home, too, although many priests in the United States are less than enthusiastic about such studies. The American pastor with his multi-million dollar plant, jammed parish school and well attended Masses commonly shuns the investigator like the plague. The hypothesis might be offered that sociology of religion enjoys a popularity in inverse relation to religious practice. For example, the Latin American pastor, deserted by almost all but some old ladies with nothing better to do, embraces the social scientist in the desperate hope that he will discover the remedy for all his problems.

Probably the latter is expecting too much, but the former needs to realize that studies of religious behavior expose more than the skeletons in the parish closet. For instance, the social scientists sometimes provide valuable insights into theology. The studies of Max Weber and R. H. Tawney which show the relationship of the Protestant emphasis on the virtues of industry, thrift and temperance to the rise of capitalism draws to the attention of Catholic theologians the need for greater stress on these practices among Catholics in underdeveloped countries.

POSSIBLE SOLUTIONS

We have not only something to teach mission areas but also much to learn from them. We have not reached the ultimate in missiology yet. Oriental religions have elements which can be incorporated into Christian spirituality; conversions will come easier when we have learned to go half way. This point has been sadly

neglected among American missionaries. Dr. Shih of St. John's University complained at the last meeting of the Mission Secretariat that not a single scholarly work on Chinese culture has been written by an American missionary. How long must we wait for scholars who will make this knowledge accessible to the faithful of the western world?

It is one of our tragedies that where the Church has become institutionalized it is slow to apply new discoveries in the field of religious behavior. Precisely where the Church is least developed, it is most flexible, and it is there that experimentation is easiest. The missions can well serve as a laboratory for the universal Church. For example, the organization of priest teams for specialized apostolates in de-Christianized sections of Santiago, Chile, may have lessons for pastors in U. S. slum parishes.

Many bishops lead pilgrimages to shrines in Europe. Might not one of them do something original and lead a group of priests to study pastoral theology and apostolic movements in Chile? All manner of professional people are sent abroad by the government and private foundations for interchange of experience. Why should American pastors not take time off for a fresh inspiration and new point of view which they could acquire in a foreign mission parish?

Even though we are a bit tardy, we are headed in the right direction. It is recognized that theology has need of the social sciences. The Society of the Divine Word has long had anthropology as its special work, and the Jesuits have begun to concentrate on sociology of religion. The Catholic University of America has inaugurated a missiology program, and Fordham University has an Institute of Mission Studies. Monsignor Ivan Illich at the Catholic University of Puerto Rico has specialized in the training of personnel for the Latin American apostolate. Japan is in the vanguard of the study of mission method with the publication of *Mission Bulletin* under the editorship of Father Joseph J. Spae, C.I.C.M. Missiology is being diffused from Rome through the publication of *Christ to the World* in English, French, Spanish and Italian editions.

The last two Popes have provided a splendid example in their willingness to be judged by the objective standards of science. In 1955, The American Institute of Management made a study

of the administration of the Vatican with the full approval of Pope Pius XII, and in 1960, it followed up with a study of the administration of Pope John XXIII. If the Holy Father does not consider his administration too sacred to bear critical examination, surely missionaries cannot object to the same scrutiny of their work.

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THE PROPHETIC PERSPECTIVE AND THE PRIMACY OF PETER

"In this memorable hour we seem to hear the name of Peter, borne as it were across the course of centuries." These words of the present Holy Father, uttered during the solemn ceremony of his coronation, direct our attention away from the passing events of the present time, however important they may appear, to the abiding truth of the perennity both of the Church and of the apostolic succession. The long history of the Church gradually unfolds before our eyes the rich significance of this basic truth, whose source is in the words spoken by Christ at Caesarea Philippi in response to St. Peter's confession of faith. Its meaning, therefore, we may investigate either by studying the historical fulfilment of Christ's words up to the present moment, or else by attempting to penetrate the prophetical vision which they contain.

This latter method of investigation, though perhaps the more difficult by its nature, has aroused the interest of many modern theologians, partly on account of the recent progress made in the field of biblical science, but also in no small measure on the occasion of Prof. Cullmann's important book on St. Peter, in which the author, while exalting the apostolic prerogative of St. Peter, impugns his perpetual primacy in the Church.[1] As a result of this book, many eminent Catholic theologians have come forward in defense of the Church and of the primacy of Peter, so that by now there already exists a formidable bibliography of their many books and articles.[2]

In this controversy or (as it is politely termed) "ecumenical dialogue," it is worthy of note that the Catholic theologians, while rejecting the errors of Cullmann concerning the primacy of Peter, unite in praising the evident sincerity and profound exegesis of the Protestant author. They do not merely content themselves with refuting whatever falsehood they find in his words, but go further

[1] Oscar Cullmann, *Saint Pierre: Disciple, Apôtre, Martyr* (Neuchatel, 1952); English translation, *Peter: Disciple, Apostle, Martyr,* by Floyd V. Filson (Philadelphia: Westminster Press, 1952).

[2] An exhaustive bibliography is to be found in the successive issues of *Biblica,* from 1952 to the present.

in an attempt to understand more intimately and to express more clearly the deep truth contained in the words of Christ Himself. For this reason, whereas in the beginning of the controversy much of the discussion was taken up with the difference between the Catholic and the Protestant "perspective," the center of attention is now moving to what is termed the "prophetic perspective of Christ."[3]

The nature of this "prophetic perspective" is seen especially in the words of Christ to St. Peter, as recorded in the famous text of *Matthew* 16:17-19. In considering this text, however, before we can arrive at a true understanding of the words of Christ, "Thou art Peter," we must pause for a while over the previous words of St. Peter, "Thou art Christ." For it is by way of St. Peter's faith, expressed in these words, that we will ascend to the knowledge of Christ, the Son of the living God.

Now Christ, as true God and true Man, speaks the words of God in a manner adapted to human understanding, in order to raise men to a knowledge of the Father and the Son, and so to share with them the gift of His eternal life (*John* 17:3). This is the intimate reason of the Incarnation, by which the Divine Word has condescended—according to the favorite expression of St. John Chrysostom—to the level of our human infirmity, and has taken upon Himself the limitations of a particular place and time.[4] Thus He deigned to come and dwell among the Jews, an insignificant nation in the vast Roman Empire, yet who alone of all nations had preserved their faith in the one true God and their hope in the promised Messias; and He Himself was the God in Whom they believed, the Messias Whom they expected to come.

[3] Cf. L. Cerfaux, "Perspective pour perspective: construire est aisé," *Saint Pierre et sa succession: Recherches de Science Religieuse,* 41 (1953), 189; C. Journet, *The Primacy of Peter,* translated by John Chapin (Westminster, Md.: Newman, 1954), p. 81: "It is precisely this perspective [of Cullmann] which we continue to question. We interpret the Gospel from another, loftier, more suggestive and more divine perspective."; J. Salaverri, *El Concepto de Sucesión Apostólica* (Comillas, 1957), p. 21: "The classical text of St. Matthew on the Primacy cannot be understood in its true evangelical signification, except in the light of the unlimited prophetical perspective."

[4] St. John Chrysostom, *Hom. in Genesim,* i, 4; ii, 21; iii, 8 (*PG* 53: 34, 121, 135); *Hom. XV in Joannem ad 1:18* (*PG* 59: 97). Cf. also Pius XII, *Divino Afflante Spiritu* (*AAS,* 35 [1943], 316).

Yet in spite of their faith and their hope, the Jews were not disposed to recognize this twofold truth concerning Christ: rather, they showed themselves prepared to stone Him if He spoke of Himself as God (*John* 8:59), or to make Him their temporal king if He declared Himself to be their Messias (*John* 6:15). It was, therefore, necessary for Him to dissemble this truth for a time, until He had educated their darkened minds by the light of His words and deeds. Thus He appeared among them as a great prophet, like Elias or Jeremias or some other of the ancient prophets of Israel (*Matt.* 16:14); but to His own disciples, whom He had called to His intimate companionship, He showed Himself far more than an ordinary prophet. Finally, it was Peter who, after witnessing the many outward signs, realized—by means of a special revelation of the Father—their inward significance, and thus declared before all the rest: "Thou art the Christ, the Son of the living God."

PETER'S CONFESSION

In this confession of faith is to be found the light in which we need to understand the subsequent words of Christ, both as prophet and as Lord of all prophets; since of Him they all prophesied, and in Him their prophecies are all perfectly fulfilled. His words we must interpret, in the first place, as the words of a prophet who sees and predicts future events in a "prophetic perspective," and, secondly, as the words of the Lord of all prophets Who beholds all things eternally present because they are fulfilled in Himself.

In order to appreciate the words of Christ as those of a prophet according to the ancient tradition of Israel, it is necessary to recall briefly the principal qualities found in the prophets of the Old Testament. First, it is their supreme mission to prophesy the coming of the Messias, or the Day of the Lord, whether in open or (more frequently) in veiled language. At the same time, their attention is usually directed towards a more immediate occurrence, in which they discern a provisional stage in God's salvific plan: inasmuch as this plan is essentially one, yet appears to men successively in the course of history. Finally, in order to explain this event, whether ultimate or intermediate, in human words, they make use of objects and images drawn from the past history of Israel, and so emphasize the intimate continuity of the past with the future.

These three qualities, then, should all be found in the words of Christ as the Prophet of the New Testament. But in applying them one by one, it is more convenient to follow them in the opposite order; since it is most remarkable, in the words of Christ to St. Peter, how charged they are with memories of the past history and literature of Israel—and especially with allusions to the covenant which God made with His people in three stages, each of which we may consider in turn.

In the first stage, we remember how Abraham was the first to have his name changed by God Himself, when he became the father of many nations by reason of his faith, and how God on that occasion entered into an everlasting covenant with him (*Gen.* 17:5). Moreover, in the second part of the Prophecy of Isaias, he is also called "the rock" from which Israel has been hewn (*Is.* 51:1).

Next, in the time of Moses we notice that mystical rock which, as it were, accompanied the people of Israel in their wanderings through the desert (according to *I Cor.* 10:4), from which there came forth a fountain of water to quench the people's thirst (*Exod.* 17:6; *Num.* 20:8), and on which it was granted to Moses to behold the glory of God in passing (*Exod.* 33:21). And together with the rock there appears the Church of the Old Testament, which had its birth in the desert when the solemn covenant was made between God and His people at Mount Sinai (*Exod.* 24).

Finally, the covenant entered its third stage when King David vowed to build a temple to the Lord, and God in return promised to establish his kingdom forever (*II Sam.* 7:13). It was not David himself, however, but his offspring, who was eventually to build this temple; and so he was blessed not so much in himself, as in his seed. To this seed, moreover, the words of Isaias have been applied in Christian tradition, that the key of the house of David should be placed on his shoulder, and "he shall open and none shall shut, and he shall shut and none shall open" (*Is.* 22:22; *Apoc.* 3:7).

These are but a few of the innumerable riches in Old Testament prophecy, which Christ now fulfils and renews in conferring their plenitude upon St. Peter, as a reward for being the first to confess Him as Christ and the Son of God. Here, too, the whole context of St. Matthew clearly shows that St. Peter alone of the disciples is addressed in the words of Christ, although in accordance with

that "prophetic perspective" which transcends the limitations not only of place and time, but also of human individuality.

This quality of transcendence appears above all in the fact that it is Christ, as St. Paul says (*I Cor.* 10:4), who is the true rock of Israel, and this name He now communicates to St. Peter. For this reason, as St. Leo says, the solidity of his faith consists not only in what St. Peter believed in Christ, but also in what Christ instituted in St. Peter.[5] Now that which Christ instituted in St. Peter refers not to the present, but to the future; since He says not "I build," but "I shall build," that is to say, after My Passion and Resurrection. For the present, therefore, St. Peter remains a weak man, both then (as appears in the incident immediately following his confession) and during the Passion; but after Christ is risen from the dead, then on this rock He builds His Church.

Yet a further "prophetic perspective" opens out in the subsequent words of Christ: "The gates of hell shall not prevail against it"—whether against the Church, or against the rock on which the Church is built. For both the Church and the rock will remain together till the end, and no hostile force will ever prevail against either of them. St. Peter is himself clearly foreseen by Christ as destined to a martyr's death (*John* 21:19); but somehow after his death his presence will continue within the Church, even as Christ Himself, "having risen from the dead, dies now no more, death will have no more dominion over Him" (*Rom.* 6:9).

The manner of this permanence is partially indicated in the words by which Christ constitutes St. Peter not only the rock on which He will build His Church, but also the key-bearer of the Church once it is built—where He significantly uses the term "Kingdom" in its Davidic sense, rather than "Church" with its Mosaic associations. Thus He invests St. Peter with the key of the House of David, that is, with His own royal power, in fulfilment of the words of Isaias, and constitutes him His vicar on earth without determining any limitation of time.

In order, however, to understand the fuller meaning of this investiture, we must investigate the third quality of the Old Testament prophets as applied to the words of Christ, namely, their mission of preaching the future coming of the Messias. Now that

[5] St. Leo, *Sermo III de Natali ipsius*, n. 2 (*PL* 54: 146).

the Messias had Himself come in the person of Christ, and had fulfilled, or was soon to fulfil, all prophecy, it might seem that this quality should not be found in His words. And yet, while Lord of the prophets, He appears also as a greater prophet than them all, in foretelling what He is Himself to fulfil at the end of the world when He will come in glory. All the time which is to intervene, then, must be viewed in the light of this consummation.

CENTRAL POINT IN CONTROVERSY

Here, too, lies the crux of the recent controversy between the Catholic and Protestant theologians. On the one hand, the Protestants, and Prof. Cullmann in particular, hold that Christ Himself, no less than the Christians of the early Church, expected the end of the world to take place in a comparatively short time, soon after the establishment of His kingdom on earth; and that in this task of establishing His kingdom He entrusted the main responsibility to St. Peter as an individual.[6] The Catholic theologians, however, presupposing the divine foreknowledge of Christ, find in His words an implicit provision of successors to St. Peter in the primacy.[7] They reason that the Church is to remain till the end of the world, triumphing over the forces of sin and death, whereas St. Peter as a human individual must die; and that therefore Christ's promise must refer to St. Peter not as an individual, but inasmuch as he bears the *"persona Ecclesiae,"* that is to say, in virtue of his office which will never fail.[8]

At this point the question naturally arises as to why Christ, when He might easily have done so, did not define more explicitly a matter of such importance, but left it as a subject of dispute for succeeding ages? To this one may reply by saying, in the words of one modern theologian, that the words of Christ are not those of a modern theologian or canonist, whose exact sense we may

[6] Cf. Cullmann, *Saint Pierre,* p. 181, pp. 197-199.

[7] Cf. Cerfaux, *loc. cit.,* p. 193: "We are quite ready to agree that some Catholic exegetes force our text, in speaking too explicitly of 'successors.' . . . But neither should the idea of succession be excluded, for it is on the horizon of a church which receives the promise of firmness and victory over death."

[8] Cf. Journet, *op. cit.,* p. 69: "The Church will maintain the structure which Christ gave it; and in that case the privilege of Peter is synchronous with the Church, it is given to Peter *'in persona Ecclesiae,'* it is transmissible."

expect to find by attentive study.[9] He speaks as a prophet, and more than a prophet, in words whose full significance we can never hope to fathom. In these particular words, moreover, Christ confers on St. Peter not just the single power of jurisdiction, but also together with this the innumerable riches of the Old Testament, which are, as it were, unceasingly renewed and fulfilled in St. Peter and in the Church.

Nevertheless, the prospect of a long line of successors stretching away indefinitely into the future belongs rather to a merely human perspective; whereas the divine perspective embraces all things in a single intuitive vision. Now in the context of Matthew, Christ is addressed by St. Peter as "Son of God"; and accordingly it is as Son of God that He in turn speaks to St. Peter, communicating to him by the very power of His words a certain universality and immortality, the concomitants of His divine nature. Thus He bestows on him His own rocklike strength against all the forces of evil, and upon this rock He builds His Church to endure forever. And such is the power of these words that, although St. Peter himself falls into sin at the time of Christ's Passion (and after the Resurrection hears that he, too, is to suffer a like passion), they yet remain unshaken and unshakeable for all eternity. For, as St. Leo remarks: "The disposition of divine truth endures, and blessed Peter, persevering in that rocklike strength which he has received, does not abandon the government of the Church once entrusted to him. . . . Rather, he now performs more fully and effectively the duties of his office, and carries out every part of them in Him and with Him by Whom he has been glorified."[10]

Here, then, is the true "prophetic perspective" of Christ, the perspective not merely of a prophet looking into the distant future and describing what he sees in obscure terms, but of the Lord of Prophets, Who sees all things clearly as present before Him in His eternity. For in His sight, as St. Peter himself writes (*II Pet.* 3:8), "a thousand years are as one day," and so too the long succession of Roman Pontiffs are as one Peter. From this point of view, therefore, the words of our present Holy Father were abundantly justified when he professed to hear as addressed to himself those words which Christ first addressed to St. Peter at

[9] Cf. Cerfaux, *loc. cit.*, p. 192: "A prophet, in the splendour of his visions of the future, does not speak like a theologian."

[10] St. Leo, *Sermo III de Natali ipsius*, n. 3 (*PL* 54: 147).

Caesarea Philippi, and which never cease to resound in the Church built on St. Peter: "Thou art Peter, and upon this rock I will build My Church."

PETER MILWARD, S.J.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for February, 1911, is entitled "Studies in Old French Rituals." The author, Fr. Herbert Thurston, S.J., describes the rules for priests in preparing children for their First Communion found in some of the rituals of the seventeenth and eighteenth centuries in various dioceses of France. The detailed directions regarding such things as the catechism instructions to be given the children, the assurance that all are familiar with the way to receive the Blessed Sacrament reverently, the carrying of candles, etc., present a very edifying picture of the pastoral diligence of the French clergy of those days. Fr. Thurston concludes: "No one can study carefully the instructions which so earnestly set forth the importance of adequate preparation for the reception of the Holy Eucharist without forming a high idea of the unworldly principles represented by episcopal authority in France, even at the period of its greatest temporal exaltation." . . . Continuing his series on "The Ideal Seminary," Fr. B. Feeney of St. Paul's Seminary, St. Paul, Minn., writes on the spirit of devotion to be expected from the seminarian, especially in regard to the Blessed Sacrament. . . . Fr. M. J. Lagrange, O.P., concludes his study on "The Pretended Monotheism of Amenophis IV," with the assertion that, although this Egyptian pharao singled out the sun as the chief object of worship, his cult cannot be called monotheism, because the latter requires the recognition of a supreme being distinct from all created things. . . . Fr. A. Brucker, S.J., writes on ecclesiastical heraldry. . . . Fr. T. Reilly, O.P., writing on the meaning of the controverted text "Quid mihi et tibi est, mulier?" concludes that the true sense is "What is it to me, Lady, and what is it to thee?" —which means that as yet whatever Christ has is under the jurisdiction of His Mother, since His hour (for asserting His divine authority) has not yet come, and so He will fulfil her wishes as if He still must be obedient to her. . . . Fr. H. G. Hughes, of England contributes a paper on socialism. . . . In the Studies and Conferences section there is a complaint to the effect that there are not enough Catholic chaplains in the United States Army. The anonymous writer tells us that the government is disposed to allot twenty chaplaincies to Catholic priests, but as yet some of these posts are not filled. F. J. C.

Answers to Questions

DISTRIBUTION OF HOLY COMMUNIION

Question: (a) May holy communion be distributed from a side altar of a church at any time during a Mass at the main altar? (b) What would you say of the method of having a second priest distribute holy communion from the tabernacle of the main altar, at the beginning of Mass or at the Communion of the Mass, while the celebrant proceeds with the Mass? If the distribution at either time can be justified, how should the celebrant conduct himself when the Blessed Sacrament is brought back to the tabernacle of the main altar? (c) What would you say of the distribution of holy communion from the rear of the tabernacle of the main altar while Mass is being offered at this altar?

Answer: All of the anomalies which you have mentioned have been found in many places and, with the gratifying increase in communicants especially since the relaxation of the fasting laws, they were becoming more widespread. However, the new *Rubrics of the Roman Breviary and Missal,* announced by the *Motu Proprio* of John XXIII *Rubricarum instructum* and promulgated by the General Decree of the Sacred Congregation of Rites on July 26, 1960, should bring an end to these abuses and place the distribution of holy communion at the time and place proper to it as the Sacrificial Banquet. In article 502 we read "The proper time for distributing holy communion to the faithful is within the Mass, after the communion of the celebrating priest, who himself distributes it to those who seek it, unless it is appropriate by reason of the great number of communicants that he be helped by another priest or priests. *It is altogether improper* (emphasis added), however, that holy communion be distributed by another priest, outside of the proper time of communion, at the same altar at which Mass is being celebrated. On the other hand, it is also permissible for a good reason to distribute holy communion immediately before or after Mass, or even outside the time of Mass. In such cases the form prescribed in the Roman Ritual, title V, chapter II, Nos. 1-10, is used" (Liturgical Press trans., Collegeville,

Minn.). This article, it seems to me, clearly outlaws the methods described in (b) and (c). The duty of distributing communion is placed on the celebrant first, although he may be helped by others, and the time is definitely limited, during the Mass, to the proper period, after the celebrant's own communion. As for (a), although one may see an implication in art. 502 that holy communion may be distributed from a side altar during a Mass at the main altar, this practice would seem to be against the spirit, if not the letter, of the new code of rubrics. The obvious intent of the new legislation on this point is to focus the attention of the people on the Mass and to have them partake, at the proper time, of the Sacrificial Banquet which is an integral part of the Eucharistic rite. If the holy communion is distributed from a side altar at the proper time as it occurs at the main altar, i.e. just after the celebrant at the main altar has begun the distribution, I see no strong objection, assuming that the Holy Eucharist has been moved to the side altar merely for this occasion and is not there in violation of can. 1268, 1, which prescribes that the Blessed Sacrament may not be kept constantly or habitually at more than one altar of the same church.

MASS DURING EXPOSITION

Question: When the Blessed Sacrament is exposed in a church following the 8 o'clock Mass on a First Friday, may a Mass for the people be offered at a later hour in the morning at a side altar while exposition at the main altar continues? If so, what special rubrics should the celebrant of the later Mass observe? What would be the proper way to distribute holy communion during this Mass?

Answer: It is permitted to offer Mass at a side altar during exposition of the Blessed Sacrament at the main altar. The only change in rubrics would be that the celebrant, whether he is obliged to cross in front of the main altar or not, will make a double genuflection toward the Blessed Sacrament exposed before genuflecting on one knee or bowing in front of the side altar (depending on whether the Blessed Sacrament is reserved or not at this altar). The Mass will proceed in the usual manner. If holy communion is to be distributed, the ciboria should have been

transferred before the exposition from the main altar to the side altar; the distribution itself will proceed in the usual manner.

THE SIX HIGH CANDLES

Question 1: Is it permissible to have the six tall altar candles red-dipped for use during Christmastide?

Answer 1: Monsignor Harold E. Collins, in *The Church Edifice and Its Appointments,* p. 124, tells us that "Colored or ornamented candles should not be used on the altar."

Question 2: Should these six candles all be of the same height, or may different heights be used to produce different effects?

Answer 2: In view of the fact that we are accustomed everywhere in our churches to see the six tall candles standing at equal height, it may come as a surprise to know that the *Caeremoniale Episcoporum,* I, xii, 11, prescribes that the *candlesticks* not be of equal height but be graduated in size from each side of the altar so that the highest ones are next to the cross. Although this reference is to the candlesticks, not the candles, the practical result is the same. However, J. B. O'Connell, in *Priests' Problems,* p. 339, says: "One occasionally sees the candles themselves graduated in size, or the gradines themselves graduated, but neither of these methods is, we think, to be recommended."

ALTAR CARDS

Question: If the altar is prepared for Mass on the previous evening, may the large altar card stand before the tabernacle overnight or should it be laid down till Mass time?

Answer: Capello, *De Sacramentis,* Vol. I, p. 643, tells us that the altar cards are to be kept on the altar only at the time of Mass; afterwards the convenient thing to do (although it is not a strict precept, as some liturgists unjustifiably teach: no rubric nor any decree of the S.R.C. orders it) is to remove them from the altar or at least not to have them stand erect but to turn them down and hide them under the cloth.

BENEDICTION PROBLEMS

Question 1: If a stand for the humeral veil is used during Benediction when there is no acolyte, where should it be placed?

Answer 1: As far as I know, there is no "official" answer to this question. Convenience would seem to be the criterion. The table may well be placed off to the epistle side not far from the celebrant, so that he will have to take only a few steps to get the veil and replace it.

Question 2: Should the monstrance veil be removed by the priest before Benediction, or should the sacristan remove it just before the priest enters the sanctuary?

Answer 2: The priest removes the veil just after spreading the corporal and he replaces it just after he has folded the corporal and placed it in the burse.

Question 3: May a tabernacle veil other than white be left on the tabernacle if there is Benediction immediately after Mass?

Answer 3: The color of the day may be retained.

JOHN P. MCCORMICK, S.S.

COMPULSORY UNIONISM

Question: Did not the Holy See recently send a letter to a group in France regarding labor unions?

Answer: Apparently our questioner is referring to a letter, sent by Cardinal Tardini, Papal Secretary of State, to M. Alain Barrere, President of the French Social Weeks, on August 11, 1960, in connection with the "Semaine Sociale" being held in Grenoble. The main theme of this letter is a warning against excessive socialization. This tendency in modern times, His Eminence says, is likely to bring about "dehumanization." Explaining this term, the letter says: "Modern man sees that the sphere in which he can think for himself, act on his own initiative, exercise his responsibilities, and affirm and enrich his personality is in many cases restricted to an excessive degree."

As a remedy to this unjustifiable socialization the Cardinal suggests "intermediate bodies"—free and spontaneous associations,

which can take charge of tasks too weighty or too complex for the individual and the family to handle alone. Among such intermediate bodies are to be reckoned trade unions.

However, the letter points out, it is possible for these organizations to function properly only when they refrain from exerting excessive authority over individuals. Hence, in reference to their functioning, these significant words are written: "But this is to be done on the condition that each of these institutions remains within its own sphere of responsibility, that it be offered to, not imposed upon, the free choice of mankind. They must under no circumstances look upon themselves as an end, making their members an instrument of their activity." And, in corroboration of this statement the words of Pope Pius XII concerning trade unions are added: "If the union as such, through political and economic development were one day to exercise a kind of ownership or right, by virtue of which it freely controlled the worker, the very idea of a union, which is to unite for the purpose of mutual aid and defense, would be changed and destroyed thereby."

If these words be taken literally, especially the statement that intermediate bodies (including labor unions) should be "offered to, not imposed upon, the free choice of mankind," we have in this letter an argument against the opinion that there is *per se* an obligation for the working man to join a union. It is true, the letter was signed by the Secretary of State, not by the Pope himself. Yet, undoubtedly Cardinal Tardini was expressing the mind of the Holy Father.

The letter also seems to have a bearing on the so-called "right-to-work" laws. This appears in the quoted words of Pope Pius XII that it would be an evil situation "if the union as such, through political and economic development were one day to exercise a kind of ownership or right by virtue of which it freely controlled the worker." Where such a situation occurs, I believe a right-to-work law might be justifiable as a means of protection for workers against the encroachments by organized labor on the right of the individual.

On the other hand, there can be certain circumstances that would oblige the individual worker to join a labor union. In 1947 I expressed the view that there is no general obligation on workers to join a union. But I added:

I believe that there are times when, because of certain special circumstances—for example, when a small union is in need of every member it can obtain in order to secure protection from evident injustice—there would be an obligation of charity on individual workers to affiliate themselves with the organization (*The American Ecclesiastical Review,* CXVI, 6 [June, 1947)], 430).

The same principle is applicable to right-to-work legislation. At times such laws can be unjust because they are evidently intended to frustrate the legitimate rights of workers. In such instances an attempt to have them prevented or abrogated is surely lawful. But I believe we cannot denounce them as in themselves necessarily evil.

In any event, this important letter from the Holy See provides a commendation of labor unions, as providing effective assistance for individuals and families. But it also contains a warning against exorbitant demands by unions; and I fear that there are some indications of such a tendency in the United States today. The average priest is not in a position to take any direct action against this abuse, but at least he can recommend workers to enter unions and to strive to maintain the principles of justice in their organizations and, above all, to elect only men of outstanding honesty to positions of responsibility in the union.

EXTENSION OF A DISCOUNT

Question: If the director of a public library obtains from bookstores a considerable discount when he buys books for the library, may he use it to buy books for his friends?

Answer: I cannot see how such a practice can *per se* be squared with the principles of justice—although I fear that it is a fairly common procedure for those in charge of institutional purchasing to extend the privilege of their discounts to private individuals not connected with the institution. To take the particular case presented—evidently the booksellers willingly give a generous discount in favor of libraries because they thus will get large orders and because it promotes sales to have their books on the shelves of a reputable public library. No such reasons exist when they sell books to private individuals. Hence, a librarian who extends the privilege of his discount to his friends is *per se* deceiving the

booksellers, implicitly asserting that the books he is ordering will be used in the public library, whereas they will be kept in a private home. I say *per se* because I believe that at times *per accidens* the custom can be justified—namely, when there is an agreement or common understanding between the librarian and the book firms that this extension of the privilege will be acceptable. Thus, I believe that a college librarian is sometimes allowed to extend his discount to books which the students wish to buy for their private use. I know of a priest-librarian of a seminary who is allowed by a book firm to buy breviaries, with the library discount, for the neighboring priests. But, apart from such an agreement (which may be only tacit, but must have some positive evidence of its existence), I believe that a violation of commutative justice is involved in the transaction.

DRUGS FOR ATHLETES

Question: What is to be said about the morality of the use of drugs by athletes before a contest in order to "pep them up"?

Answer: A magazine article accompanied this question. It was taken from *Sports Illustrated* for November 21, 1960, and contains some interesting data about the use of drugs for the purpose of giving vigor and speed to athletes about to enter a game or a contest. The author of the article implies that drugs of one kind or another are used by athletes more frequently than people realize. Experiments seem to show that in some sports the performance of the participants is improved when they are thus "pepped up." In Europe bicycle riders often use cocaine; but the drug most commonly employed is amphetamine, which is trademarked as benzedrine and dexedrine.

At the recent Olympic games in Rome a Danish cyclist collapsed and died at the end of a grueling race. His trainer admitted that before the race he had taken roniacol, a form of nicotinic acid, that is normally used to aid the blood circulation of elderly persons. It would seem that his heart could not stand the double strain of the drug and the exercise.

To discover some facts about the use of drugs by athletes in this country I consulted the Director of Athletics at the Catholic University, a priest in charge of sports at a high school, and a

doctor. Their common testimony was that very few athletes in America use drugs as stimulants before contests, at least on the high school and college level. Of course, sometimes such mild stimulants as candy or sugar tablets are given them, but these are surely not drugs in the sense in which we are using the term in this article.

What, now, of the morality involved in the use of drugs by athletes in preparation for some sporting event? I believe this problem should be considered under several aspects. First, as regards justice: Is an athlete violating the right of his opponents to an honest game if he steps up his own ability by the use of drugs? I believe we can answer in the negative, unless there has been an agreement on the part of all the contestants not to use such helps. A person is allowed to prepare for an athletic contest by special diet, special exercises, etc. Where, then, is the injustice in the employment of some drug that will increase his strength, speed, etc.?

Second: Is the use of such drugs forbidden by the fifth commandment, in that they are likely to cause unnecessary harm to his physical or psychic health? I believe that this question should be answered in the affirmative. For, as medical experts agree, such drugs are likely to harm the bodily organs, especially the heart, and the nervous system. Besides, they can be habit-forming. And I do not believe there is sufficient reason to undergo these risks merely in the hope of winning a game, whether the players be professionals or amateurs. Whether the sin thus committed is mortal or venial would depend on various circumstances, such as the quantity and quality of the drugs, the frequency of their use, etc.

Finally, from what one may call the sporting side of games, I believe they are wrong, especially when used by boys and young men in high schools and colleges. For this custom is likely to engender in young athletes an excessive desire to win, that is surely detrimental to the proper attitude they should have toward games. They should learn to regard competitive athletics as a form of sport which will afford them relaxation and enjoyment, whether they win or lose.

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

THE MONKS OF QUMRAN. By Edmund F. Sutcliffe, S.J. Maryland: Newman Press, 1960. Pp. xvi + 272. $5.50.

Scripture today is literally alive with stimulating books: books which penetrate, amplify, and develop the poignant words of the Bible. Within the last fifteen years, books surrounding the discoveries of the Dead Sea Scrolls have given us new insights into the revealed word of God. *The Monks Of Qumran* is the latest addition to the field.

Father Sutcliffe offers a unique treatment of the men of Qumran as a religious community. He compresses their doctrines, way of life, customs, and writings into this one volume work of less than three hundred pages—quite an achievement for a biblical scholar!

The first part of the book concerns itself with background material pertinent to life at Qumran. An investigation is conducted on an archaeological basis concerning the Qumran monastery, its plan and economy. The main doctrines of the Qumran community are presented. In general, the men at Qumran based their beliefs on the sacred books of the Old Testament and particularly on the Torah. Their views on the law of Moses, the attributes of God and the free will of man, the doctrine about angels, the obligations and ideals of man and eschatological yearnings are clearly and succinctly stated. Moving from Qumran doctrine to Qumran way of life, Father Sutcliffe looks at poverty, celibacy, obedience and government as practiced by the monks. He scans their customs from temple sacrifices to daily meals and concludes Part One by taking a quick glance at the similarities and differences between Qumran and Christianity.

The second part of *The Monks Of Qumran* is devoted to translations of the Dead Sea Scrolls as well as texts of Philo, Josephus, Pliny and others pertinent to the Qumran community. The reader who has read second-hand excerpts, quotes, and misquotes on such provocative texts as the Manual of Discipline and Habacuc commentary will be delighted to have the primary source in front of him.

A short bibliography, indices to Scripture, the Qumran documents, and the works of Josephus and others, plus six illustrations and three diagrams of Qumran complete this scholarly and enjoyable work on the monks of Qumran.

THOMAS MURPHY

THE CONVERSION OF AUGUSTINE. By Romano Guardini. Translated by Elinor Briefs. Westminster, Md.: Newman Press. 1960. Pp. xviii + 258. $3.95.

Despite the number of authors who have written about St. Augustine, he remains an inexhaustible source of study. It is only natural that a thinker of Monsignor Guardini's range and depth should present his thoughts on the great Bishop of Hippo. In his newest book Romano Guardini has written a series of stimulating reflections prompted by *The Confessions of St. Augustine.*

The first two-thirds of the book is made up of essays on the interpretation of the interior process which *The Confessions* describe, and the final third of the book deals more specifically with Augustine's conversion in a chronological manner.

The book does not attempt to add new historical matter to what we know of Augustine; the primary purpose is to lay a basis for interpreting *The Confessions.* This volume is a result of a series of lectures which Monsignor Guardini gave, preparing his listeners for the concepts used in *The Confessions.*

Like a good teacher Guardini gives new insights, presents different lines of thought, and in general prods the reader to new points of view. Even for the reader who has made *The Confessions* a yearly literary joy, a Guardini essay such as "Amazement over Existence" will give the next reading a deeper significance.

One small but important aspect of the book would be the quotations from Frank Sheed's excellent translation of *The Confessions.*

Although the jacket blurb confidently announces that his book is indispensable for those who have not yet read *The Confessions,* the author does presume a familiarity with the intellectual and spiritual road of Augustine's conversion. Unless the reader has some acquaintance with Augustine, many of the insights which Monsignor Guardini unveils will be lost.

For most readers *The Conversion of Augustine* will not be light, bed-time reading. This book, like the others of Romano Guardini, is the fruit of a provocative thinker and it demands an equal effort on the part of the reader if the views which the author presents are to be appreciated. For anyone who has caught the greatness of *The Confessions* this book will make the next reading a far more profitable experience.

RICHARD MAROLD, C.S.P.

FOUNDATIONS OF CHRISTIAN BELIEF. By Edward V. Stanford, O.S.A. Westminster, Md.: Newman Press, 1960. Pp. xix + 241. $1.95.

When Catholic teen-agers ask, "How do we know Jesus was God?" they are not looking for the usual answer, "Because the Church teaches it." Adolescence brings a host of problems to young men and women, and one of these problems is curiosity. Their bodies are adjusting, but so are their minds. As they begin to expand and grow mentally, teachers, parents, and pastors must supply adequate and deeper answers for old questions. Some of the teen-ager's questions and answers fall in the field of apologetics, the study of the logical reasons for the credibility of the Church and her teaching. Presenting a balanced case for the Church in a book intended for a one semester course in apologetics is not an easy thing to do. Fr. Stanford has managed it remarkably well.

If some of the traditional arguments get somewhat sketchy treatment, this is because the book aims at seniors in high school or students in Junior College. The author begins with a word of warning to students who think that mastery of this textbook will equip them for battle with all varieties of non-believers. The reader learns that apologetics gives reasonable support to Faith and helps him speak more confidently to non-Catholic inquirers. Despite this, he cannot hope to win all the arguments or bring the inquirer directly to the baptismal font.

Fr. Stanford follows the familiar method of setting forth the case for the Church. Beginning with the proofs for the existence of God, he moves on to a knowledge of God's attributes, the natural law, the idea of man's nature and the meaning of religion. In logical order the chapters discuss the need for religion, the possibility and fittingness of Divine revelation and the fact of revelation. Treating the Gospels, the book is especially clear. By comparing our knowledge of the contents and authenticity of the Declaration of Independence with our knowledge of the Bible, Fr. Stanford sheds welcome light on the problem of historicity of the Gospel. Christ, His claims and the proof of them follow in that order. The final arguments show that Christ established a visible church which was to last forever and which in fact exists today as the Roman Catholic Church.

The last three chapters, while not generally a part of apologetics today, acquaint the student with some of the modern objections to the claims of the Church. Special praise goes to the section dealing with evolution. Every Catholic college or high school student should learn

somewhere the Church's position on evolution. Fr. Stanford distinguishes between the different types of evolution and indicates briefly what a Catholic can hold about them.

The last chapter treats of the need for more articulate Catholics, not simply for purposes of defending the Faith, but for the more positive goal of spreading the truth of the Gospel. When so many non-Catholics are wandering through life hungry for spiritual food, the author urges Catholic students to share the riches of their faith.

By inserting a selected bibliography at the end of each chapter, Fr. Stanford balances the brevity of some of the arguments. Each chapter ends with a series of questions which serve as review material or the basis of discussion. The book includes a good index, a list of convert bibliography and an unusual feature, a short glossary. The glossary aims at helping high school and college students over the hurdles of some of the vocabulary. It also explains the occasional theological term which can cause lay people to stumble. Pleasantly illustrated, peppered with familiar and effective analogies, Fr. Stanford's work arms us with a highly readable and valuable contribution to the field of apologetics.

ROBERT E. MORAN

ST. JOHN EUDES. By Peter Herambourg, C.J.M. Translated by Ruth Hauser. Westminster, Md.: Newman Press, 1960. Pp. xviii + 318. $4.00.

This book is called a "Spiritual Portrait" and it is not intended as a biography in the ordinary sense of the word. This book was written over a century ago, by the Eudist priest, Peter Herambourg, in the early years of the eighteenth century. He had joined the Congregation of Jesus and Mary only two years after St. John Eudes, the founder, had died. He had not only all the written sources, but many contemporaries of the saint from whom he could draw the life of their founder. He wrote two volumes, one a definitive biography and the second a study of the spirituality of the saint.

This aim of the author must be kept in mind since there is not much in this volume about the biographical data of the growth to holiness of St. John. We encounter him when he is already on the high road to sanctity. The author covers most of the virtues in his thirty-four chapters showing how the saint exemplified these in his life and how he wrote about them in his spiritual treatises and letters. We read very little of the difficulties of the spiritual life that the saint must

have encountered, but then this work is more an exposition of his doctrine than the story of his growth to holiness. One must admire the close union with God, the dedication to souls, the humility, the love for the Incarnation that sparked his life. A disciple of Cardinal de Berulle who founded the French School of spirituality, St. John stresses the Incarnation and devotion to the Sacred Hearts of Jesus and Mary. He lived at a time when the French clergy could boast of spiritual masters such as de Berulle, de Condren, St. Vincent de Paul and Olier. He stood as an equal among them as a holy man, a director of souls, a preacher and a missionary to the poor.

This "Spiritual Portrait" was written before the canonization of St. John, yet it definitely shows him practicing all the virtues to a heroic degree. It has the marks of an age that to us is quite unfamiliar, an age when a new school of spirituality was taking form. St. John molded this school with his own contribution by penetrating the thoughts of our adoration of God with love of God through Christ. This led to his championing the devotion to the Sacred Heart of Jesus.

The mind of a saint speaks in these pages and, yet, we cannot forget that at this time he was well advanced in holiness. The guidance of his spirituality we may pass on to others and incorporate into our own lives, but it will have an idealistic ring for us if we are honest. We begin to imitate in little ways and we must remember that he had struggles and battles that were not passed over by a mere glance to the skies. He was human and had to exert effort to co-operate with grace. Too many of the old biographies give us portraits of men who were born so saintly that we wonder how we could say they "advanced in holiness." Today we would prefer the story of the growth of this spirituality. This book must be read as the fruit of the works of St. John, as he exemplified the virtues in his life, as he applied his spiritual thought to his times.

The present edition collects his spiritual teachings in one volume for those who have read some of his other works. It is spiritual reading on nearly all the Christian virtues as they were preached and lived by a saint.

PETER G. SHEA

Books Received

A Tour of the Summa. By Paul J. Glenn. St. Louis, Mo.: B. Herder Book Co., 1960. Pp. xi + 466. $5.00.

The Cross and the Fasces. Christian Democracy and Fascism in Italy. By Richard A. Webster. California: Stanford University Press, 1960. Pp. xiii + 229. $5.00.

Reparation for Sin. A Study of the Doctrine of Francis Saurez, S.J. By Joseph J. O'Brien. Mundelein, Ill.: Saint Mary of the Lake Seminary, 1960. Pp. 202. No price given.

The Supernatural Perfection of Conjugal Life According to Pope Pius XII. By Thomas J. Murphy. Mundelein, Ill.: Saint Mary of the Lake Seminary, 1960. Pp. 141. No price given.

Democratic Social Reform. By J. Kingsley Delpethado, O.M.I. Kandy, Ceylon: C.W.M. Publications, 1959. Order from: Oblate College Bookstore, 391 Michigan Ave., N.E., Washington, 17, D. C. Pp. xv + 192. $2.00.

Newman the Theologian. By J. H. Walgrave, O.P. Translated by A. V. Littledale. New York: Sheed & Ward, 1961. Pp. xi + 378. $8.50.

One Christ, One Church. By Francis J. Ripley, Westminster, Md.: Newman Press, 1960. Pp. 112. $.90 (Paper).

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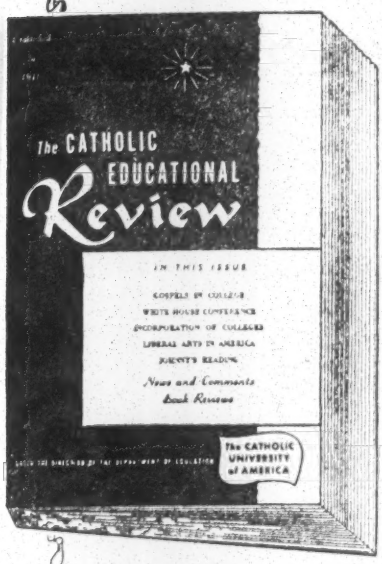

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